CRITICAL REMARKS

ON THE BOOKS OF

JOB, PROVERBS, PSALMS, ECCLESIASTES, AND CANTICLES.

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TO THE RIGHT REVEREND

ROBERT, LORD BISHOP OF OXFORD,

THESE CRITICAL REMARKS

ON THE POETICAL BOOKS

OF THE OLD TESTAMENT,

WHICH HIS LORDSHIP HAS MOST EMINENTLY

ILLUSTRATED

IN HIS ACADEMICAL LECTURES,

ARE, WITH THE GREATEST RESPECT,

HUMBLY INSCRIBED

BY THE AUTHOR.

BY THE AUTHOR.

HIS MAIN DESIGN INSCRIBED

AND WITH THE GREATEST RESPECT

TO

IN HIS ACADEMICAL LECTURES

AND

PUBLICLY ESPOUSED

WHICH HIS LORDSHIP HAS MOST EXTENSIVELY

OF THE OLD TESTAMENT

OF THE HISTORICAL BOOKS

THESE CRITICAL REMARKS

ON

P R E F A C E

ROBERT LORD BISHOP OF OXFORD

TO THE KING'S READERS

PREFACE.

THE Books which are here examined are all in Metre; whence ſome Difficulties naturally ariſe[a]. *Beſides which many great Obſcurities in them owe their Being to enigmatical*[b] *and proverbial*[c] *Expreſſions; or to Alluſions to local Uſages*[d] *and popular*[e] *Sentiments. But the chief Perplexities are derived I am perſuaded from the Haſte and Ignorance of Tranſcribers, who have not given us true Copies of the original Text. To correct theſe Errors, has been my chief Aim; and I flatter myſelf that not a few Paſſages will be found to be reſtored to their primitive Genuineneſs*[f]. *To this End, a Method is frequently purſued, which ſeems to carry with it the ſtrongeſt Conviction,* viz. *the Inveſtigation of the natural Limits of each Word and Sentence. In Confirmation of theſe new Lections I cannot alledge the Authority of any MSS. for I have conſulted none. That Trouble I thought might be ſpared, as* Dr. Kennicott *was preparing his Collations for the Preſs: but I doubt not but that it will be found, on the Publication of his Work, that ſome of his MSS. eſtabliſh ſeveral of my various Lections; the ſame Thing having already happened in regard to* The Parallel Prophecies, *as the Dr. has informed me. Beſides, MSS. can, at moſt, but give a better Senſe than that which is found in the Text: but if that Text, wherever it is erroneous, can be ſo improved by a new Combination of the very ſame Letters, without the leaſt Addition, Tranſpoſition, or Alteration whatever, from which emerge other Words perfectly clear and conſiſtent; in that caſe, I ſay, MSS. are not very eſſential; for we may rationally conclude that, without their Aſſiſtance, we have attained to the* VERY TEXT.

[a] Beſides that Poetry is more terſe, conciſe, and leſs ſubject to the Rules of Grammar than Proſe, it abounds more in all Kinds of Enallages and other Figures of Rhetoric; more frequently wants a Subject to the Sentence, as well as the Prepoſitions, the Signs of Caſes, and other neceſſary Implements. [b] *N.B.* In all the References here adduced I ſhall confine myſelf to the XXX firſt Chapters that occur: Job. X. 21, 22. XIII. 14. XV. 19. XVII. 6. XXI. 33. XXIV. 18, 19. XXVI. 5. [c] VI. 16. VIII. 17. IX. 3. XIII. 25, 27. XIV. 18. XVI. 14. [d] III. 8. V. 4, 26. VI. 19. VII. 19. IX. 33. XV. 26. XXX. 4. [e] VI. 6. IX. 9. XI. 6, 12. XIV. 14. XXVII. 21. XXIX. 24. [f] IV. 19. V. 5. VI. 14. VIII. 12. IX. 11. XVII. 12, 16. XXI. 30. XXIV. 5, 6, 19.

In determining the Signification of the Words, I have made the Engliſh Verſion, now in Uſe, the Standard. In the principal Places which I judged to be faulty, I have taken the Liberty to correct it, or to prefer ſome of the other old Engliſh Verſions. Thoſe I have chiefly uſed are Arch-Biſhop Parker's *Bible, generally known by the Name of* the Biſhop's Bible, *a Folio, dated* 1568; *and that* 4*to Edition of the Geneva Tranſlation, printed by* Barker *in* 1599: *which laſt, it ought to be noted, is meant when I ſpeak of the* Old Verſion, *without Specification. Theſe three Verſions have doubtleſs their peculiar Merit and Demerit; the two latter ones eſpecially: but which of theſe claims upon the whole the Preference, I ſhall not preſume abſolutely to determine. One would naturally expect that the Verſion now in Uſe begun under the Auſpices of* James I. *would be entitled to this Diſtinction: when we find that near fifty of the moſt learned Men of this Kingdom were commiſſioned to undertake the Work*[g]; *had, for their Encouragement, Aſſurances of Preferment*[h]; *and took due Time for the Execution: "reviſing," as they ſay, "what they "had done, by bringing back to the Anvil that which they had hammered; "and, having uſed as great Helps as were needful, feared no Reproach "for Slowneſs, nor coveted Praiſe for Expedition*[i]." *The chief Excellency of this Verſion conſiſts in being a cloſer Tranſlation than any that had preceded; in uſing the propereſt Language for popular Uſe, without Affectation of Sublimity, nor yet liable to the Charge of Vulgarity of Expreſſion. It has likewiſe obſerved a due Medium between the* Geneveſe *and* Romiſh *Verſions; equally avoiding on the one Hand the Scrupuloſity of the Puritans, who prefer their new Terms, ſuch as* Waſhing *and* Congregation, *to the old eccleſiaſtical ones,* Baptiſm *and* Church; *and on the other Hand the Obſcurity of the Papiſts, in not tranſlating ſuch Words as* Azymes, Holocauſt, Prepuce, Paſche, *&c.*[k] *But, notwithſtanding theſe Conceſſions in it's Favour, it certainly does not exhibit in many Places the Senſe of the Text ſo exactly as the Verſion of* 1599[l]: *and miſtakes it beſides in an infinite Number of Inſtances. Frequently it expreſſes not the proper Subject of the Sentence*[m]: *and adheres at other Times ſo cloſely to the Letter as to tranſlate Idioms*[n]. *It arbitrarily gives new Senſes to Words*[o]; *omits*[p] *or ſupplies them without Neceſſity*[q]: *theſe laſt are indeed diſtinguiſhed by another Character; but very unfa-*

[g] Lewis's Hiſt. of the Tranſ. of the Bible, P. 310. [h] *Ibid.* P. 312. [i] Pref. to the Bible. [k] *Ibid.* [l] VIII. 17, 18. IX. 7, 35. XV. 26. XXIV. 1, 18. XXX. 11. [m] IV. 5. VIII. 18. XV. 26. [n] VIII. 17. IX. 3. XVI. 15. XXII. 8. XXIII. 14. XXVII. 11. XXX. 2. [o] VI. 6. XI. 17. XVII. 11. XX. 20. XXII. 2, 25. XXIII. 2. XXV. 5. XXIX. 4. XXX. 5, 24. [p] I. 11. II. 5. VI. 22. VIII. 12, 14. IX. 7, 11. XI. 3. [q] III. 23. IV. 21. VI. 14. XI. 18. XII. 6. XV. 23. XVI. 5. XVIII. 2. XXII. 18. XXIV. 19. XXIX. 12. XXX. 18, 20, 31.

vourable

vourable Inferences, either to the Genuineneſs of the Text, or to the Nature of the Hebrew, muſt thence be drawn by a Reader unacquainted with that Language. It is deficient in reſpect to the ſhort explanatory Notes[r] in the Margin, which abound in the laſt mentioned Verſion. The Words are at Times ſo tranſpoſed as to create an Hyperbaton[s]; *or are not ſufficiently varied[t]. And, to ſum up all, it has this Fault in common with the other, that it may juſtly be queſtioned, whether any poſſible Senſe can by fair Interpretation be deduced from the Words in not a few Places[u].*

This Verſion was firſt publiſhed in the Year 1611; *and at the Beginning of this Century received conſiderable Improvements from Biſhop* Lloyd, *who, among other Things, added the Æra throughout in the Margin, with Tables of Chronology, of Coins, Weights and Meaſures[w]. In the Year* 1745 Dr. Paris *at Cambridge reviſed the whole, with a view to diſtinguiſh in it by other Characters the Words which were not in the Original[x]. In this Univerſity we have lately gone farther, by improving in the ſame reſpect on the Cambridge Plan, by framing a new Abſtract of each Chapter, by a new Diviſion of the Paragraphs, and by inſerting in the Margin ſome new References, and the Explanation of Hebrew Words. But notwithſtanding it muſt ſtill be confeſſed, that theſe and ſimilar Improvements can be deemed at beſt but ſuperficial; foraſmuch as they do not penetrate to the Subſtance, or ſtrike at the Root of the Evil. No Individual, however, nor any Society can preſume to go farther, till the great Council of theſe Realms ſhall think it expedient to delegate the important Charge of a new Tranſlation to Men of approved Learning and Judgment.*

In the meantime, hoping this very deſirable Period may not be far diſtant, I have thought it my Duty to lay before the Public ſome Part of the Materials which have lain by me for a conſiderable Time. My Motive for ſo doing is, that they may be duly weighed in the Interval, in order that if they meet with Approbation they may be ſerviceable on that Occaſion; and that others, bleſſed with greater Abilities and Advantages, may hereby be induced to purſue the ſame Courſe.

But before I quit the Subject, may I be permitted to ſubjoin at the Cloſe ſome few Obſervations, neither I hope foreign to the Purpoſe, nor yet

[r] The following are all that occur, when there ought to be at leaſt as many Scores, *viz.* IV. 9. VI. 3, 29. VII. 7, 8. XII. 13. XXI. 17. XXII. 21. XXIII. 10. XXVII. 3. [s] Compare XXIV. 1. and XXVII. 2,3,4. with the Text. [t] III. 25. XXV. 6. XXX. 11. [u] V. 5. VI. 7. VIII. 17. XII. 5. XVIII. 13,15. XXI. 24. XXII. 30. XXVI. 5. XXVII. 11,15. XXX. 2. [w] See the Folio Bible printed 1702. [x] This appears by a Series of Letters written and communicated by Arch-Biſhop Secker to the Author.

impertinent? It has been asked for Instance, Whether the present Era could furnish a proper Number of Persons better qualified for this Undertaking than the Beginning of the last Age. I do not hesitate in replying in the affirmative. There was indeed a Time, about the Middle of the last Century, when Oriental Literature very eminently flourished in these Kingdoms, and was almost carried to it's utmost Degree of Perfection by those shining Lights, the Waltons, the Pocockes, the Castles, the Clarkes, *and others. These would undoubtedly have approved themselves to have been greater Masters by the Execution of the Task: but the Anarchy, which then prevailed, was not a Time favourable to the Undertaking; it was however productive of a more extensive public Good, by occasioning the Publication of the Original Text, with all the ancient Versions of the East; a Work, which has done more Credit to this Nation than any other Production of the* English *Press. But, to return to the Question; those who will not grant the Superiority to the present Generation, will, at least, surely allow an Equality; and must withal acknowledge, that we are possessed of Advantages, to which those of a former Age were utter Strangers. Besides the Polyglot not then existing, several old Eastern Versions not known, to say nothing of the MSS. of the Text not thought of; there have since appeared a great Number of judicious Critics in the different Parts of Europe, who either professedly writing on the Subject, or only incidentally (as Chronologers, Natural Historians, Travellers, and others,) have thrown great Light on the sacred Records. These Helps would indubitably not be contemned by the approved Translator; who, besides his more general Acquaintance with universal Science, would be free from the Shackles, which not long since confined the Opinions of all the learned (not excepting the great* Pococke *himself) in respect to the Integrity of the Hebrew Text.*

Is it pretended that the Times will not bear a new Version? I answer by another Question. Is the Temper of the People of these Days totally different from that of their Ancestors, at the Distance of six Generations? On the Introduction of the present Version into our Churches in the Year 1611, *we read of no Tumult, Clamour, nor Discontent. The same pacific Disposition prevailed in the Reign of* Q. Elizabeth; *when more than one new Translation received the royal Sanction. To ascend higher, would be as unnecessary, as to controvert the Axiom, that similar Causes always produce similar Effects. The godly, the learned, the ingenuous, would doubtless rejoice; the gay, the thoughtless, the voluptuous, would still continue unconcerned and unaffected: but the Caviller, the Sceptic, and the Deist, would hereby find the sharpest and most trusty Arrows of their*

Quiver

Quiver blunted; and the illiterate Vulgar, who always depart reluctantly from old Inſtitutions, would ſoon be reconciled; when, inſtead of an Invaſion of their Property, they experienced that the old debaſed Coin was only called in, in order that they might be repaid in new, of true Sterling Value.

The Minds of the People cannot hereby be unſettled. All the leading Articles of Religion will remain undiſturbed; neither will the Ground of their Faith or Practice be ever ſo remotely affected. If there be any Foundation for this Plea, it ſeems to me (with due Deference to Government may I be underſtood to hint it!) to be derived from the Legiſlature itſelf; which, in it's Acts of perpetual Duration, does not appear to allow ſufficiently for the Mutability of Human Affairs, or the Changes incident to Time: whereas were it enacted, that theſe Acts ſhould all be reviſed at the Diſtance of half a Century, many of the Inconveniences complained of would no longer exiſt, and the almoſt ſacred Veneration the People have for Things, which not their Merit, but Antiquity alone, has conſecrated, would gradually ſubſide, and leave no Traces in their Minds[y].

But may not the Eagerneſs for Reformation carry Matters to too great a Length? Innovations, it is confeſſed, are often dangerous; and the Spirit of Zealots, the moſt uncontroulable of any other: but in this Caſe, the Bounds would be clear and diſtinct; and there would be no Cauſe to fear, when the Commiſſion expreſsly ſet forth the Limits of it's Extent, that cool and diſcreet Subjects would overleap them. But, to give the Argument it's full Scope; Would the Innovator herewith reſt ſatisfied? Would he not deſire after this a Reviſal of the Liturgy, with the XXXIX Articles; and proceed from eccleſiaſtical, to civil, Matters? Theſe are not neceſſary, perhaps not probable, Conſequences: but allowing they were; what nobler Object could the Parliament, could the Convocation, have under their Contemplation, than the Petitions of ſerious and well diſpoſed Men; preſented, at proper Intervals, with becoming Humility; praying, not to be releaſed (as in a late Inſtance) from the Bands by which Society is united, but that Means might be deviſed the moſt efficacious for quieting their conſcientious Scruples, and ſetting them forward in the Way of religious Improvement?

Laſtly; How is this Motion to be made, and who will undertake it? If the Convocation ſate, it ought perhaps to originate there. But, if it

[y] Sir William Blackſtone ſhews clearly the Defects in our Criminal Law; and the Inconveniences it labours under, from Want of the new Statutes being referred by the legiſlative Power to the learned Judges before they are enacted; and aſſerts that the Miſchief complained of would be remedied, *were a Committee appointed but once in an hundred Years to reviſe them.* Comment. B. IV. C. I.

were not judged expedient to apply to the Sovereign to convene the Houſes for that Purpoſe, the venerable Bench of Biſhops might eaſily agree among themſelves, to take an Opportunity in the Viſitation of their reſpective Dioceſes, to collect the Sentiments of the Clergy, (and of ſome of the Laity too perhaps,) on this Point: and, as the general Report (it is preſumed) could not but be favourable, any one of their Lordſhips afterwards making the Motion, his Majeſty having previouſly conſented, an Act would moſt probably be obtained, without a ſingle Diviſion in either Part of the Senate[z].

But to return to my Subject; (from which an honeſt, but perhaps too ardent Zeal has inſenſibly carried me too far; and for which I muſt again beg Leave to apologize to all concerned:) it ſhould be here obſerved, once for all, that in the following Remarks it has been thought ſufficient to point out perhaps only in one Inſtance the Senſe of ſome particular Appellatives, as שאול; *which generally ſignifies the* Grave, *or lower Regions of the Earth, though almoſt conſtantly rendered* Hell *in our Verſion: that as my Deſign was not to appear in the Light of a profeſſed Commentator or Paraphraſt, I have ſeldom touched on theſe Provinces, but where the Reading propoſed by me ſeemed to require it. Laſtly, I doubt not but ſome of my Obſervations may have been anticipated by other Critics, as many are ſufficiently obvious: but, if that be the Caſe, it is more than is come to my Knowledge; for I have purpoſely avoided having Recourſe to ſuch Authors, except perhaps in ſome perplexing Places, that my Remarks might be my own. Such, however as the Public is already in Poſſeſſion of, have doubtleſs no Pretenſions to Novelty: they have nevertheleſs the Advantage of being freſh, independent, and unbiaſſed Evidences in Support of Truth.*

I cannot conclude without publicly acknowledging my Obligations to my Friend, Mr. Blayney, *Fellow of Hertford College; whoſe Labour, Judgment, and Accuracy in the Edition of the Oxford Standard Copy of the Bible have done him great Honour. He has been ſo kind as to reviſe with cloſe Attention my MS. Copy; and to him I am indebted for the Correction of ſeveral Miſtakes, and for many important Remarks, and judicious Emendations in every Part of this Work.*

[z] As *Dr. Kennicott*'s Collation is ſaid to be in great Forwardneſs, it may perhaps be thought convenient to wait for the Publication before any ſuch Meaſure be taken.

CRITICAL REMARKS

ON THE

BOOK OF JOB.

CHAPTER I.

VERSE 5. — *and offered Burnt Offerings* according *to the Number of them all:* והעלה עלות מספר כלם] There is no Occaſion to expreſs *according* in another Character; for מספר is compounded of the Prepoſition מ, which here ſignifies *according*, and ספר *Number*. See Noldius' Concordance. מ. 32.

V. 11. — *and he will curſe thee to thy face.* אם לא על פניך יברכך] Our Verſion takes no Notice here of the compounded Particles אם לא, except in the Margin, where they are rendered *if not*, which is not their Senſe in this Place: they ought to be rendered TRULY, or INDEED, as they are Numb. XIV. 35. Joſhua XIV. 9. &c. *Qu.* might not this Place be tranſlated thus — AND WILL HE then INDEED BLESS THEE TO THY FACE, or, BID THEE FAREWELL? See alſo Ch. II. v. 5. & 9.

V. 14. — *The Oxen were plowing,* הבקר היו חרשות] בקר is here uſed, as in ſome other Places, collectively: but cannot agree with חרשות, on account of the Diſcord of Number and Gender. חרשה ſignifies here *A Wood*, or *Foreſt*, as 1 Sam. XXIII. 15. This Place

 therefore

therefore ought to be rendered — THE OXEN WERE in THE WOODS. What follows confirms this Senſe — *the Aſſes were feeding by the Side of them.*

V. 21. — *Naked came I out of my Mother's Womb, and naked ſhall I return thither:* ערם יצתי מבטן אמי — וערם אשוב שמה] Our old Verſion has here this Note, *viz.* "that is, into the Belly of the Earth, "which is the Mother of us all." Others, who take the Words in the Proper Senſe, ſuppoſe Job to have pointed to the Earth. But, without having recourſe to that Figure or this Hypotheſis, may not theſe Words, without Violence, be rendered — NAKED CAME I OUT OF MY MOTHER'S WOMB, AND NAKED SHALL I DEPART with DESOLATION? שמה has this Senſe Iſa. XXIV. 12. and ſeems particularly ſuitable here to Job after all the Diſaſters which had juſt before happened to him. The Targum has here — לבית קבורתא, *to the Houſe of the Grave:* and this may probably be the Senſe here; for Job (Ch. X. 19.) puts the *Grave* in Oppoſition to the *Womb*, *viz.*— "I ſhould have been carried from the Womb to the Grave."

CHAP. II.

V. 5. — *and he will curſe thee to thy Face.* אם לא אל פניך יברכך] See Ch. I. v. 11.

V. 9. — *curſe God, and die.* ברך אלהים ומת] The Verb ברך in Chaldee, and in Arabic, is uſed for *taking Leave* or *bidding Farewell*; and ought I think to be thus rendered here.

V. 12. — *and ſprinkled Duſt upon their Heads toward Heaven.* ויזרקו עפר על ראשיהם השמימה :] This Place would be more intelligible, were it rendered, AND THREW DUST THROUGH THE AIR UPON THEIR HEADS. See Acts XXII. 23. where this Cuſtom is alluded to.

CHAP. III.

V. 3. — *and the Night* in which *it was ſaid, There is a Man Child conceived.* והלילה אמר הרה גבר :] *Qu.* ought not the Text to be read thus — והליל האמר — AND THE NIGHT WHICH SAID, A MAN CHILD IS BROUGHT FORTH? For ליל is of the Maſculine Gender; and ה is here more neceſſary, conſidered as articular and relative, than as paragogic.

paragogic. If it be objected that it is too bold a Figure to make the Night ſpeak, I anſwer that it is not bolder than to wiſh the Day to periſh; which ſtrictly ſpeaking it can no more do, than the Night ſpeak.

V. 5. — *let the Blackneſs of the Day terrify it.* יבעתהו כמרירי יום] Our Verſion does not expreſs the Senſe of the Original: and indeed it is no wonder; for this is a very obſcure Place; and the ancient Verſions give us but little Light. However, from the LXX and Vulgate we may perhaps collect the true Reading of כמרירי, by ſuppoſing that the Word מרירי is defective for מאריריי or מארות, and that כ has crept into the Place of ב; Inſtances of both which Miſtakes are not unfrequent. If this Reading be admitted, the Words before us may be rendered --- LET THEM DISTURB IT WITH CURSES CONTINUALLY. See יום thus uſed, Pſ. LX. 8. &c. The 8th Verſe ſeems to confirm this Senſe.

V. 8. — *who are ready to raiſe up their Mourning.* העתידים ערר לויתן] Rather --- WHO ARE READY TO RAISE UP THE LEVIATHAN: (whether by this Word be meant the CROCODILE with Bochart, or a great SERPENT with Schultens:) For it is certain that we have no other Authority for the Signification of *Mourning* here given to this Word, than that of the Rabbi's, which has no Weight. On the other Hand, it is well known that the ancients were ſkilled in the Methods of *charming* Serpents, (ſee Pſ. LVIII. 4, 5.) ſo that Job may reaſonably be ſuppoſed to be wiſhing here, that theſe Inchanters might practiſe their Arts, to add to the Horrors of that terrible Night, againſt which Evil is here ſo ſolemnly imprecated.

V. 9. — *neither let it ſee the Dawning of the Day.* ואל יראה בעפעפי שחר:] *Qu.* might not the literal Verſion of theſe Words be here admitted, *viz.* NEITHER LET IT SEE THE EYELIDS OF THE MORNING? This beautiful Image could not I think fail of being underſtood by the Vulgar; and it is countenanced by much obſcurer enigmatical Expreſſions. It ſurpaſſes in my Opinion Homer's favourite ῥοδοδακτυλος Ηως — *roſy-finger'd Morn.*

V. 10. *Becauſe it ſhut not up the Doors of my* Mother's *Womb:* כי לא סגר דלתי בטני] We muſt here read ſimply בטן with the Vulg. and Targum; or, with the other Verſions, בטן אמי, as Ch. I. v. 21.

V. 12. *Why did the Knees prevent me? or why the Breaſts that I ſhould ſuck?* מדוע קדמוני ברקים — ומה שדים כי אינק] The Word

prevent is here at beſt but equivocal. It generally ſignifies in our Verſion, either *to go before* as a Guide, as *thou preventeſt him with the Bleſſings of Goodneſs*; Pſ. XXI. 3. or *to anticipate*, as *mine Eyes prevent the Night Watches*; Pſ. CXIX. 148. But almoſt the only Senſe in which it is now uſed is that of *hindering* or *obſtructing*. The Meaning of the Text is evidently this — "Why did the Knees of the Midwife kindly "aſſiſt at my Birth in preſerving my Life? And why were the Breaſts "of my Mother ready to give me Nouriſhment?" I would therefore tranſlate this Verſe thus --- WHY DID THE KNEES INTERPOSE IN MY FAVOUR? WHY THE BREASTS ALSO, THAT I SHOULD SUCK? The Verb קדם is uſed preciſely in this Senſe, Deut. XXIII. 4. *they met you not* (*i. e.* DID NOT INTERPOSE) *with Bread and Water*: ſo Job XLI. 11. Pſ. LIX. 10.

V. 19. *The ſmall and great are there:* קטן וגדול שם הוא] Rather --- THERE THE SMALL AND GREAT are THE SAME. For that ſeems to be the preciſe Idea of the Particle הוא in this Place. See Lev. XXII. 30. Pſ. CII. 27.

V. 21. —— *and dig for it more than for hid Treaſures.* ויחפרהו ממטמונים] Rather — AND SEARCH FOR IT MORE &c. For there ſeems to be an Incongruity in the Expreſſion of *digging for one's Death*: and the Verb חפר is uſed for *ſearching*, Joſ. II. 2, 3. &c.

V. 22. *Which rejoice exceedingly*, and *are glad* — השמחים אלי גיל ישישו] Rather — to avoid the Anticlimax — WHO ARE EXCEEDINGLY GLAD and OVERJOYED.

V. 23. Why is Light given *to a Man whoſe Way is hid, and whom God hath hedged in?* לגבר אשר דרכו נסתרה — ויסך אלוה בעדו] Our Tranſlators repeat here the four firſt Words from the 20th Verſe: but, beſides that this is far fetched, it is unneceſſary, if we thus render the Verſe --- YEA, THE WAY OF A MAN IS HIDDEN TO HIMSELF; FOR GOD HATH COVERED IT: *i. e.* the Deſigns of Providence are unknown to a Man: God has reſerved them to Himſelf. The words ſignify literally — *The Step of his Way is hidden to a Man.* See אשר in this Signification, Ch. XXXI. 7. 1 Sam. XV. 20. and בעדו, Amos IX. 10.

V. 25. *For the Thing which I greatly feared is come upon me*] ויאתיני would I think be more properly rendered here, HATH HAPPENED UNTO ME, becauſe יבא is tranſlated by the Word *come* in the next Clauſe.

CHAP.

CHAP. IV.

V. 5. *But now it is come upon thee* — כי עתה תבוא אליך] There being no Subject to the Verb in the Heb. the LXX ſupply here πονος, and the Vulgate *plaga:* and I think it would be better, if, in Imitation of them, we were to add in another Character the Word *Misfortune*, or *Affliction*, inſtead of the Pronoun *it*, to which there are no Traces of an Antecedent in the Text.

V. 6. Is *not* this *thy Fear, thy Confidence, thy Hope, and the Uprightneſs of thy Ways?* הלא יראתך כסלתך — תקותך ותם דרכיך] Rather --- IS NOT THY FEAR of God THY CONFIDENCE? AND THE UPRIGHTNESS OF THY WAYS, THINE HOPE? I add the Words *of God* for the ſake of Perſpicuity; that being certainly the Meaning of the Word *Fear* here, as in many other Places in Scripture, as is evident from Chapter I. v. 1. from the whole Scope of this Book, and from the Words — *the Uprightneſs of thy Ways*, which are exegetical of this Word, as the other Words *Hope* and *Confidence* are of each other.

V. 10. *The Roaring of the Lion, and the Voice of the fierce Lion, and the Teeth of the young Lions are broken.* שאגת אריה וקול שחל — ושני כפירים נתעו ;] As there is only one Verb in this Verſe, which affects every Member of it, it ought if poſſible to be ſo rendered, as to be applicable to each Part. Now the Verb *broken* ſuits only the latter Clauſe: but that of *fruſtrated*, which נתע may equally ſignify, will anſwer that Purpoſe. The Senſe is — The Strength and Terror of the Mighty are rendered uſeleſs.

V. 19. — which *are cruſhed before the Moth.* ידכאום לפני עש] This Word as it is now read is the 3d P. pl. of the Fut. Pih. or Hithp. and ſignifies, *they ſhall cruſh them:* but doubtleſs the Text is here corrupt, and ought to be read thus — ידכאו מלפני עש — WHICH ARE CRUSHED BY THE MOTH.

V. 20. — *they periſh for ever without any regarding* it. מבלי משים לנצח יאבדו ;] The Verb שום ſimply is never uſed in Scripture for *laying to Heart*, or regarding: the Word לב or על לב are conſtantly added. I therefore think מבלי ought to be read מלבו, and the Conſtruction will then be this --- THEY PERISH FOR EVER SO THAT NONE LAYS it TO HEART. See the Prep. מ thus uſed Mic. III. 6. and the Note Iſa. LVI. 11.

V. 21. *Doth*

V. 21. *Doth not their Excellency* which is *in them go away?* הלא נסע יתרם בם] Rather — DOTH NOT THEIR EXCELLENCY GO AWAY WITH THEM?

CHAP. V.

V. 3. *I have ſeen the fooliſh taking Root: but ſuddenly I curſed his Habitation.* אני ראיתי אויל משריש — ואקוב נוהו פתאם] The LXX, Syriac and Arabic Verſions ſeem to have read ואבד inſtead of ואקוב; for they all render the Verſe thus — I HAVE SEEN THE FOOLISH TAKING ROOT, AND HIS HABITATION SUDDENLY PERISHED.

V. 5. — *and taketh it even out of the Thorns,* ואל מצנים יקחהו] Not one of the ancient Verſions ſeems to have read the Text as we now do: and the Senſe given to it, though but indifferent, is rather forced. I have no doubt that the two firſt Words were originally written either ואיל מצנים, or ואלם צנים; both which will convey nearly the ſame Senſe, *viz.* AND A MIGHTY MAN WITH ARMS WILL TAKE IT, or A TROOP with ARMS &c. The Targum reads here ופולמוסין במני זינא ידברוניה — *and armed Men with warlike Arms will take it:* Aqüila's Verſion is αυτοι δε μετ οπλων αρθησονται: and the Vulgate — *et ipſum rapiet armatus.* Theſe Evidences ſeem to be ſufficient Authority to reſtore the Text by either of the Methods here propoſed.

—— *and the Robber ſwalloweth up their Subſtance.* ושאף צמים חילם:] This Word צמים occurs only here and Chap. XVIII. 9. and, what is remarkable, though it has a plural Form, is really ſingular, as we may judge by the Verbs in both Places. Our Tranſlators give it the Signification of *Robber*, on the Authority of Aben Ezra, but that of CALAMITY from the Chaldee and Arabic, or of SWORD from the Syriac, may be more proper.

V. 9. — *marvellous Things without Number.* נפלאתו עד אין מספר] All the ancient Verſions inſtead of נפלאתו HIS *marvellous Things*, read ונפלאת, AND MARVELLOUS &c. which doubtleſs is the true Reading.

V. 15. *But he ſaveth the poor from the Sword, from their Mouth, and from the Hand of the mighty.* וישע מחרב מפיהם — ומיד חזק אביון] I conſider מחרב as the Participle Hophal of חרב, as Ezek. XXIX. 12. and render the Verſe thus — BUT HE SAVETH THE OPPRESSED (or *waſted*)

waſted) FROM THEIR MOUTH; AND THE POOR FROM THE HAND OF THE MIGHTY. It is remarkable that the Vulgate here, and in ſome other Places, gives מחרב both Senſes; *viz. Porro ſalvum faciet* EGENUM A GLADIO *oris eorum.*

V. 24. *And thou ſhalt know that thy Tabernacle* ſhall be *in Peace:* וידעת כי שלום אהלך] שלום is not here a Subſtantive, but the Infinitive. This Hemiſtic ought therefore to be rendered — AND THOU SHALT PERCEIVE THAT THY TABERNACLE IS SAFE.

—— *and thou ſhalt viſit thy Habitation, and ſhalt not ſin.* ופקדת נוך ולא תחטא :] Rather — AND THOU SHALT GO TO SEE THY HABITATION, AND SHALT NOT MISS THE MARK. See the Verb חטא thus uſed Judg. XX. 16. and Note, Ch. XLI. 25. That this is the true Senſe of this Hemiſtic, is I think evident from the foregoing one.

V. 26. *Thou ſhalt come to* thy *Grave in a full Age, like as a Shock of Corn cometh in in his Seaſon.* תבוא בכלח אלי קבר — כעלות גדיש בעתו] Rather --- THOU SHALT COME TO THE GRAVE IN FULL AGE, LIKE THE OFFERING OF A SHOCK OF CORN IN ITS SEASON. Though ſome Interpreters are of Opinion that there is no Alluſion to the Moſaic Inſtitution in this Book; yet I think this Verſe has a plain Reference to the *waving the Sheaf* of the firſt Fruits at the Time of Harveſt. See Lev. XXIII. 10, 11.

CHAP. VI.

V. 2. — *and my Calamity laid in the Balances together!* והיתי במאזנים ישאו יחד :] והיתי is marked by the Maſſora as erroneouſly written for והותי: but I think it is more probable that the true Lection is והוותי as in v. 30. or that it is contracted, the ו formative of the Plural being omitted. The LXX and Targum have here that Number, and the Verb which agrees with it plainly ſhews that it ought to be thus conſtrued.

V. 6. — *or is there* any *Taſte in the White of an Egg?* אם יש טעם בריר חלמות :] Rather — IS THERE any TASTE IN THE SLAVER OF DREAMERS? To this Effect the LXX, *viz.* ει δε μη εστι γευμα εν ρημασι κενοις ; חלמות properly ſignifies *Dreams*, but ſeems here uſed by a Metonymy for *Dreamers*. Terence uſes the Word *Somnium* preciſely in

in the ſame Senſe. — *Tu quantus quantus, nihil niſi ſapientia es: Ille,* SOMNIUM ——. *Adelphi* Act. III. Sc. 3. V. 40. See Schultens and Taylor.

V. 7. — are *as my ſorrowful Meat.* כרוי לחמי] The Vulgate ſeems to have read here ברוי; which makes a much better Senſe; *viz.* "are "MY MEAT IN MY SORROW." Our Verſion is indeed ſcarcely intelligible in this Place.

V. 10. — *yea, I would harden myſelf in Sorrow: let him not ſpare*; ואסלדה בחילדה לא יחמול] This is only one Hemiſtic, and ought I think to be thus rendered — YEA, LET HIM NOT SPARE, I SHALL DANCE WITH ACTIVITY: That is, I ſhould be overjoyed if God would put an End to my Life. The Verb סלד occurs only in this Place: and the Signification here given to it is borrowed from the Arabic Verb صلد, *in ſaltu pedum terram pedibus percuſſit*; and from the Chaldee, Syriac, Arabic, and LXX Verſions, which are all to the ſame Effect. I can find no Authority to confirm the Senſe of our Verſion.

V. 14. *To him that is afflicted Pity* ſhould be ſhewed *from his Friend*; *but he forſaketh the Fear of the Almighty.* — למס מרעהו חסד — ויראת שדי יעזוב :] Inſtead of חסד ויראת I read חסדו יראת; and render the Verſe thus --- AS FOR HIM THAT IS EXHAUSTED OF (or, FAILETH IN) HIS COMPASSION FOR HIS FRIEND, HE FORSAKETH THE FEAR OF THE ALMIGHTY. Or --- THE FEAR OF THE ALMIGHTY FORSAKETH HIM. The ל is uſed in this Senſe, 1 Sam. IX. 20. Pſ. XVII. 4. Ezek. X. 13. See alſo Iſai. XVI. 7. and Ch. IX. 19. And this is the Senſe given by the Targum, the Vulgate, the Syriac and Arabic Verſions. I think it cannot be doubted that the Verb מסס has the Signification here given it.

V. 16. *Which are blackiſh by Reaſon of the Ice,* — הקדרים מני קרח] As the Verb קדר has no Signification which is ſuitable to this Place, (for it is contrary to Fact to ſay that Ice makes Water *black*) we may reaſonably ſuppoſe that there is ſome Error in it. And what is more probable, than that the Word ought to be written הקררים, WHICH STAND STILL? The Verb קרר ſignifies *to be quiet*, and קר, *to remain fixed* in a Place.

V. 18. *The*

V. 18. *The Paths of their Way are turned aſide*; ילפתו ארחות דרכם] It would be more agreeable to the Rules of Grammar, and to the Context, to render --- THEY PERVERT THE PATHS OF THEIR WAYS.

V. 21. *For now ye are nothing*; — כי עתה הייתם לא] It is very doubtful whether theſe Words will bear that Senſe. לא is marked in the Maſſora for לו; and accordingly we read in the Margin of our Bibles — *For now ye are* like *unto them*. Heb. *to it*. But it ſeems more probable to me, that the true Lection is כן and לי; for כן is the Particle which uſually correſponds to כ; and would be particularly ſuitable here after a Compariſon, which continues for ſix Verſes. And the Syriac, LXX, and Arabic, ſeem to have read the Pronoun as here propoſed. If this Reading be admitted, the Senſe will be — THUS ARE YE NOW TO ME.

—— *ye ſee* my *caſting down*.] Inſtead of חתת the LXX and Vulgate read חתתי.

V. 22. *Did I ſay* — הכי אמרתי] DID I INDEED SAY? for כי has that Force here.

V. 26. *Do ye imagine to reprove Words, and the Speeches of one that is deſperate, which* are *as Wind?* הלהוכח מלים תחשבו — ולרוח אמרי נואש:] Rather — DO YE IMAGINE TO REPROVE WORDS, AND TO PUT AWAY THE SPEECHES (COMPLAINTS) OF HIM THAT IS DESPERATE? That לרוח is here a Verb, may be concluded from the preceding Hemiſtic; and that it has the Signification contended for, or of *diſperſing* and *ſcattering with a Blaſt*, cannot I think be doubted from the Uſe of the Noun.

V. 29. *Return, I pray you, let it not be Iniquity; yea, return again, my Righteouſneſs* is *in it*. שבו נא אל תהי עולה — ושבו עוד צדקי בה:] Rather, I think---RETURN, I PRAY YOU, LEST IT BE INIQUITY: YEA, RETURN AGAIN TO JUSTIFY ME IN THIS. In this Book the Infinitive with the Affix is uſed preciſely in this Form, *viz.* צדקו, *to juſtify him*, and צדקך *to juſtify thee*, Ch. XXXII. 2. XXXIII. 32.

CHAP. VII.

V. 2. — *and as an Hireling looketh for* the Reward of *his Work*. וכשכיר יקוה פעלו:] Rather — AND AS AN HIRELING LOOKETH FOR HIS WAGES. See פעל thus rendered Lev. XIX. 13.

V. 8. — *thine Eyes* are *upon me, and I* am *not.* : עיניך בי ואיננו] As the preceding Hemiſtic is expreſſed in the future, ſo I think this ſhould alſo be — *viz.* THINE EYES ſhall be UPON ME: BUT I ſhall NOT be. It is ſo rendered in the laſt Verſe of this Chapter; and for the ſame Reaſon.

CHAP. VIII.

V. 6. — *ſurely now he would awake for thee,* — כי עתה יעיר עליך] Would not the Verb יעיר be here more properly rendered, HE WOULD STIR, as in other Places in this Book, and elſewhere?

V. 11. — *can the Flag grow without Water?* : ישגה אחו בלי מים] ישנה is here corruptly written for ישגא: and it would be more properly rendered, INCREASE, becauſe יגאה is tranſlated in the preceding Hemiſtic, *grow up.*

V. 12. *Whilſt it* is *yet in his Greenneſs,* and *not cut down,* — עדנו באבו לא יקטף] Rather — SHALL IT NOT BE CUT DOWN, WHILST IT IS YET IN ITS GREENNESS? The Interrogation being ſupplied, and continued, from the preceding Verſe. Or the Text may be thus read, עדנו באב ולא יקטף — WHILST IT IS YET IN GREENNESS, AND NOT CUT DOWN. The LXX read it ſo.

—— *it withereth before any* other *Herb.* : ולפני כל חציר ייבש] Rather—AND WITHER &c. Our Verſion omits the Copulative Particle.

V. 14. *Whoſe Hope ſhall be cut off,*—אשר יקוט כסלו] The Senſe here given is a good one: but the Words of the Text will not bear it. The following is certainly nearer the Original, *viz.* WHO WILL DETEST HIS OWN EXPECTATION.

V. 17. *His Roots are wrapped about the Heap,* — על גל שרשיו יסבכו] Rather — ABOUT A FOUNTAIN, as in the old Verſion. גלה ſignifies a Fountain, Joſ. XV. 19.

—— and *ſeeth the Place of Stones.* : בית אבנים יחזה] Theſe Words are ſo obſcure, that the Integrity of the Text may reaſonably be queſtioned. There is no Doubt that the LXX and Vulgate read here בין and יחיה; from which ſlight Alteration a better Senſe may be deduced, *viz.* HE LIVETH BETWEEN THE STONES.

V. 18. *If he deſtroy him* — אם יבלענו] Rather, with our old Verſion, IF any DESTROY HIM: for *God* is at too great a Diſtance to ſuppoſe that He is the Antecedent.

CHAP.

CHAP. IX.

V. 3. — *he cannot anſwer him one of a thouſand.* לא יעננו אחת מני אלף :] As אחת is here feminine, which anſwers to the neuter in other Languages, it would be better expreſſed here by ONE THING, as in the old Verſion; or adverbially, as ONCE IN A THOUSAND TIMES.

V. 7. — *and ſealeth up the Stars.* ובעד כוכבים יחתם :] The Verſion now in Uſe takes no Notice of the Word בעד. The old Verſion conſiders it as compounded of the Prepoſition ב and עד *a Witneſs*, and renders it — as UNDER A SIGNET.

V. 11. *Lo, he goeth by me, and I ſee* him *not: he paſſeth on alſo, &c.* הן יעבר עלי ולא אראה — ויחלף וגו"] The Words אראה ויחלף ought I think to be read thus — יחלף — אראהו ; for the Pronoun is here wanting, and not the Copulative Particle; as is apparent from our Verſion, which ſupplies the one, and omits the other.

V. 19. *If* I ſpeak *of Strength, lo,* he is *ſtrong:* — אם לכח אמיץ הנה] As the Particle הנה is always put firſt in a Sentence; it is probable that it is here a Miſtake for הוה or הוא, which are generally uſed in ſimilar Caſes. The Particle ל ſeems to ſignify here IN RESPECT TO, or IN REGARD OF; and אם may be conſtrued TRULY, as Pſ. CXXXIX. 19. Prov. XXIII. 18. *et paſſim.* Thus moſt of the ancient Verſions conſidered them.

V. 27. — *I will leave off my Heavineſs:* פני אעזבה] I cannot find that פני ever ſignifies *Heavineſs:* it is uſed for ANGER, Lam. IV. 16. which Senſe might be here adopted.

V. 29. If *I be wicked,* אנכי ארשע * * * * * *] Here are manifeſtly ſome Words wanting to complete the Hemiſtic: and none will be more ſuitable than thoſe, with which the 27th Verſe begins — אם אמרי — IF I SAY.

V. 35. — *but* it is *not ſo with me.* כי לא כן אנכי עמדי :] Rather, with the old Verſion — but BECAUSE I am NOT SO, I HOLD ME STILL. עמדי being there conſidered as the Participle with the י paragogic, or as the Infinitive with the Affix of the firſt Perſon.

CHAP. X.

V. 15. — *and* if *I be righteous*, yet *will I not lift up my Head:* וצדקתי לא אשא ראשי] Rather — AND if I BE RIGHTEOUS, SHALL I NOT LIFT UP MY HEAD?

—— I am *full of Confuſion; therefore ſee thou mine Affliction.* שבע קלון וראה עניי ;] I would connect this Clauſe with the preceding one, and ſuppoſe אתה underſtood after ראה; in this Senſe — though I be FULL OF CONFUSION, AND THOU SEE MINE AFFLICTION.

V. 16. *For it increaſeth: Thou hunteſt me as a fierce Lion:* וינאה כשחל תצודני] The Hemiſtic ſeems to require that theſe Words ſhould be connected; which may perhaps be beſt done thus —While IT (*viz.* MINE AFFLICTION) INCREASETH, THOU HUNTEST ME &c. The Syriac ſeems to have read אם אגאה, *If I exalt myſelf.*

V. 22. *A Land of Darkneſs, as Darkneſs* itſelf; and *of the Shadow of Death,* — ארץ עפתה כמו אפל צלמות] Rather — A LAND OF DARKNESS, AS THE DARKNESS OF THE SHADOW OF DEATH.

CHAP. XI.

V. 3. — *and when thou mockeſt, ſhall no Man make thee aſhamed?* — ותלעג ואין מכלם] The Words ſignify literally — AND SHALT THOU MOCK, AND NO MAN MAKE THEE ASHAMED?

V. 6. —— *God exacteth of thee* leſs *than thine Iniquity* deſerveth. ישה לך אלוה מעונך :] Theſe Words ſeem rather to ſignify — GOD COVERETH (literally *maketh to be forgotten*) A PART OF THINE INIQUITY. Thus — *Bleſſed is he whoſe Sin is* COVERED. Pſ. XXXII. 1. and LXXXV. 2. *Thou haſt* COVERED *all their Sin.* See alſo Prov. X. 12.

V. 17. —— *thou ſhalt ſhine forth, thou ſhalt be as the Morning.* תעפה כבקר תהיה :] How our Verſion came to give תעפה a Senſe directly contrary to that which the Verb עוף, from which it is derived, conſtantly has, I cannot imagine. This particular Word occurs no where elſe: but by its Form muſt be *a Noun*, and ſignify DARKNESS: There can therefore be no Doubt, that this Hemiſtic ought thus to be rendered

rendered --- THE DARKNESS SHALL BE AS THE MORNING: That is, "thine Affliction ſhall be converted into Joy."

V. 18. —— *yea, thou ſhalt dig* about thee, and *thou ſhalt take thy Reſt in Safety,* ; וחפרת לבטח תשכב] Rather, I think —— AND THOU SHALT SEARCH FOR SAFETY, and BE AT REST. Thus חפר is rendered Ch. III. 21. Deut. I. 22. Joſh. II. 2, 3.

CHAP. XII.

V. 5. *He that is ready to ſlip with* his *Feet,* is as *a Lamp deſpiſed in the Thought of him that is at Eaſe.* —— לפיד בוז לעשתות שאנן ; נכון למועדי רגל] לפיד is here conſidered as compounded of the Prepoſition ל and פיד *a Misfortune:* I would therefore render literally thus --- TO CALAMITY is CONTEMPT, IN THE THOUGHTS OF HIM THAT IS AT EASE, PREPARED FOR THE SLIPPING FOOT; which may be thus paraphraſed — "Calamity generally meets with "Contempt from the proſperous Man, whoſe Self-Conceit makes him "ready to attribute the Misfortunes of others to Want of Prudence or "Conduct." This was exactly Job's Caſe with his Friends.

V. 6. — *and they that provoke God are ſecure;* — ובטחות למרניזי אל] Theſe Words ſignify literally — AND there is SECURITY TO THEM THAT PROVOKE GOD.

—— *into whoſe Hand God bringeth* abundantly. לאשר הביא אלוה בידו :] There is no Occaſion to ſupply any Word in the Verſion, for לאשר expreſſes the Idea, which is ſuppoſed to be wanting to complete the Senſe; אשר ſignifying *Proſperity.* See Inſtances of the ל prefixed to the Accuſative Caſe in Noldius. Theſe Words may therefore be rendered --- INTO WHOSE HAND GOD BRINGETH PROSPERITY.

V. 17. *He leadeth Counſellors away ſpoiled,* מוליך יועצים שולל] It would be more accurate to render --- HE LEADETH COUNSELLORS TO BE SPOILED. For שולל is here the Supine, ſo likewiſe V. 19.

V. 18. *He looſeth the Bond of Kings, and girdeth their Loins with a Girdle.* ; מוסר מלכים — פתח — ויאסר אזור במתניהם] *Qu.* ought not this Verſe to be thus rendered --- HE CHASTISETH KINGS; HE LOOSETH AND GIRDETH THE ROPE UPON THEIR LOINS? For the

the ſame Mode of Expreſſion (*viz.* the Participle) is uſed ſix Times in the foregoing and ſubſequent Verſes. Or thus (in order to preſerve the Uniformity of the Hemiſtics) --- HE LOOSETH THE BOND OF KINGS, AND GIRDETH THE GIRDLE UPON THEIR LOINS. By *looſing the Bond*, or *Band*, may be meant "depriving them of their "Strength;" *a Girdle* being uſed figuratively to denote STRENGTH, and ſo tranſlated at the 21ſt Verſe (where what is rendered, *weakeneth the Strength*, is literally, *looſeth the Girdle*) and Iſa. XXIII. 10. and the *not having the Girdle of their Loins looſed* (Iſa. V. 27.) is deſcriptive of "Perſons in full Vigour and Strength." According to this Interpretation, when it is ſaid, as an Inſtance of GOD's Power, that *he looſeth the Band of Kings*, it may be meant thereby, "that he taketh "away their mighty Power;" which the next Hemiſtic may be underſtood to intimate was "His original Gift."

CHAP. XIII.

V. 12. *Your Remembrances* are *like unto Aſhes, your Bodies to Bodies of Clay.* זכרניכם משלי אפר — לגבי חמר גביכם :] Rather — YOUR REPETITIONS OF WISE SAYINGS are as ASHES, YOUR SUBLIME Things AS HEAPS OF CLAY. The ל in לגבי is here comparative, as Joſ. VII. 5. 1 Sam. XXV. 37. And משלי muſt have the Senſe here given it; for it is never uſed but in Niphal to denote *Likeneſs*.

V. 13. *Hold your Peace, let me alone,* החרישו ממני] The Words ſignify literally --- HOLD YOUR TONGUES FROM ME, viz. *do not interrupt me.*

V. 14. — *and put my Life in mine Hand?* ונפשי אשים בכפי :] This Phraſe occurs in ſeveral Parts of Scripture; and always ſignifies *to expoſe one's Life to imminent Danger*. The Ground of it ſeems to me to be this; that, as יד *the Hand* is often uſed by a Metaphor for *Power*, a Perſon is ſaid *to put his Life in his Hand*, when he is "re- "duced ſolely to his own Power, or Agency, for the Preſervation of it." Or *the putting of any Thing valuable into one's Hand* may ſignify, *expoſing it to Danger*; on this Account, becauſe it is then ready to be ſnatched away by any one that is ſtronger; whereas a Treaſure locked up, and kept in a retired Place, is not ſo eaſy to be come at, nor affords the like Temptation. This Expreſſion has been thought to be an Hebraiſm: but

but it is found, and uſed in the ſame Senſe, in the beſt Greek Writers; thus Titus addreſſes the Jews — ω ταλαιπωροι, τινι ωεποιθοτες; ϗ νεκρος μεν υμων ο δημος, οιχεται δε ο ναος, ὑπ' εμοι δε η ωολις, EN XEPΣI ΔE TAIΣ HMAIΣ EXETE TAΣ ΨYXAΣ, ειθ' ὑωολαμβανετε δοξαν ανδρειας το θαναταν; *Joſeph. de bello Jud. Lib.*VI. *Cap.*VI. Hudſ. p.1285. It is alſo found in a Fragment of Xenarchus the Poet, preſerved by Athenæus, *Lib.* XIII; where, ſpeaking of thoſe who courted the Athenian Matrons, he ſays ——

Ας ϗτ' ιδειν ες', ϗθ' ορωνθ' ιδειν σαφως,
Αει δε τε τρεμαινοντα ϗαι Φοβεμενον
Δειδιοτα, EN TH XEIPI THN ΨYXAN EXON-
TA, &c.

V. 18. *Behold now I have ordered* my *Cauſe:* הנה נא ערכתי משפט] The LXX, Syriac, and Arabic, ſeem to have read משפטי MY CAUSE. The next Word beginning with a י might occaſion the Omiſſion.

V. 19. — *for now, if I hold my Tongue, I ſhall give up the Ghoſt.* כי עתה אחריש ואגוע :] Rather — FOR SHALL I NOW HOLD MY TONGUE, AND GIVE UP THE GHOST? *i. e.* "die without clear-"ing my Character." כי here ſeems to be interrogative (as well as cauſal) as Prov. XXX. 4. Iſa. XXIX. 16.

V. 27. — *thou ſetteſt a Print upon the Heels of my Feet.* על שרשי רגלי תתחקה :] Rather — THOU ENGRAVEST UPON THE SOLES OF MY FEET, viz. *the Marks of thy Diſpleaſure.* Alluding perhaps to the Cuſtom of beating Slaves upon the Soles of the Feet. See Taylor.

V. 28. *And he as a rotten Thing conſumeth,* &c.] As this Verſe is quite unconnected with what precedes, and the Pronoun has no Antecedent, I cannot but ſuſpect that it has, by the Negligence of the Tranſcribers, got out of its Place, and ought to have come after the next Verſe, *i. e.* the firſt Verſe of the next Chapter, where it would ſuit admirably well.

CHAP. XIV.

V. 6. — *till he ſhall accompliſh, as an Hireling, his Day.* עד ירצה כשכיר יומו :] Rather — TILL HE SHALL BE SATISFIED, LIKE AN HIRELING, with HIS DAY. For רצה never ſignifies *to accompliſh.*

Or

Or might not עד be rendered, *ſo far as*, thus — TURN FROM HIM THAT HE MAY REST, SO FAR at leaſt AS TO BE SATISFIED, LIKE AN HIRELING, WITH HIS DAY, or CONDITION; though it be none of the beſt?

V. 21. — *but he perceiveth* it *not of them.* ולא יבין למו ;] Rather BUT HE DOTH NOT ATTEND TO THEM.

CHAP. XV.

V. 20. — *and the Number of his Days is hidden to the Oppreſſor.*] Here and in the preceding Verſe ſeem to be plain Alluſions to the Sanctions of the Moſaic Law. For no other Inſtitution ever inſured Long Life, and other temporal Bleſſings, to the Obſervers of it. See Ch. V. v. 26.

V. 23. *He wandereth abroad for Bread*, ſaying, *Where* is it? נדד הוא ללחם איה] Rather — HE WANDERETH ABROAD FOR BREAD WHEREVER it is; viz. *to be found.*

V. 26. *He runneth upon him*, even *on* his *Neck*; — ירוץ אליו בצואר] In our preſent Verſion it is not clear whether God, or the Wicked Man, is here the Aggreſſor: from the Conſtruction the latter might ſeem moſt probable; but from Reaſon, it muſt be the former. I would therefore, with our old Verſion, ſupply — *Therefore God*, and thus render the other Words --- WILL ATTACK HIM ON THE NECK.

V. 28. *And he dwelleth in deſolate Cities*, — וישכן ערים נכחדות] This Verſe ought I think to be expreſſed by the future Tenſe, as the two following Verſes are; being rather a Judgment denounced againſt the wicked Man, than a Deſcription of the State he is in.

V. 32. *It ſhall be accompliſhed before his Time:* — בלא יומו תמלא] If the next Hemiſtic be conſtrued firſt, the Senſe will be clearer, and there will be a proper Antecedent to תמלא: thus —— AND HIS BRANCH SHALL NOT BE GREEN: IT SHALL HAVE AN END BEFORE ITS TIME.

CHAP.

CHAP. XVI.

V. 5. — *and the moving of my Lips ſhould aſſwage* your Grief. וניד שפתי יחשך :] Rather — OR THE MOVING OF MY LIPS SHOULD BE STOPPED. Job ſeems here to intimate to his Friends, that, if they were in his Caſe, he would plead on their Behalf, and adminiſter what Comfort he could; or, at leaſt, ſympathiſe with them in Silence.

V. 8. *And thou haſt filled me with Wrinkles,* ותקמטני] This Word occurs only in another Place, *viz.* Ch.XXII.16. The Idea of *Wrinkles* is deduced from the Chaldee and Syriac: but the Arabic Verb قمط ſignifies *to tie Neck and Heels*; which Senſe, uſed as a Metaphor for IGNOMINIOUS TREATMENT, will I think beſt ſuit this Place, as well as the other referred to.

—— *and my Leanneſs riſing up in me beareth Witneſs to my Face.* ויקם בי כחשי בפני יענה :] Rather — AND HE THAT DEALETH DECEITFULLY WITH ME RISETH UP AGAINST ME, and CONTENDETH TO MY FACE. Thus Symmachus — και ανεστη μοι καταψευδομενος κατα προσωπον μου αντιλεγων μοι· and the Vulgate —— *Suſcitatur falſiloquus adverſus faciem meam, contradicens mihi.*

V. 9. *He teareth* me *in his Wrath, who hateth me:* אפו טרף — וישטמני] The natural Conſtruction of theſe Words is —— HIS WRATH TEARETH AND WITHSTANDETH ME.

V. 15. — *and defiled my Horn in the Duſt.* ועללתי בעפר קרני :] Would not the Figurative, be more ſuitable here than the Proper, Senſe: either STRENGTH, POWER, or HONOUR? In that Caſe this Verſe would be nearly parallel to Pſ.VII.5. — *Let him tread down my Life upon the Earth, and lay* MINE HONOUR IN THE DUST.

V. 17. *Not for* any *Injuſtice in mine Hands: alſo my Prayer* is *pure.* על לא חמס בכפי — ותפלתי זכה :] Rather — THOUGH there were NO INJUSTICE IN MINE HANDS, AND MY PRAYER were PURE. See theſe two Particles thus uſed Iſa. LIII. 9.

V. 21. *O that* one *might plead for a Man with God, as a Man* pleadeth *for his Neighbour!* ויוכח לגבר עם אלוה — ובן אדם לרעהו :] Rather, I think --- O THAT one MIGHT PLEAD FOR A MAN WITH GOD! AND THE SON OF MAN FOR HIS NEIGHBOUR, or FRIEND! The latter Hemiſtic exegetical of the former.

CHAP. XVII.

V. 2. — *and doth not mine Eye continue in their Provocation?* ובהמרותם תלן עיני :] Rather — DOTH NOT MINE EYE ABIDE UPON THEIR PROVOCATIONS?

V. 3. *Lay down now, put me in a Surety with thee;* שימה נא ערבני עמך] The Terms here are evidently *forenſic*, and refer to the Forms of commencing a Law Suit, where the Parties were bound in a Surety to abide the Iſſue. *Reſpondere vadatus.* Hor. *Serm.* Lib. I. S. 9. V. 36. In Lev. VI. 2. we find the Words — בתשומת יד, which are rendered in our Verſion — *in Fellowſhip*, but literally, IN PUTTING THE HAND, viz. *by way of Engagement*, or *Pledge:* accordingly I would propoſe to render שימה, PUT FORTH NOW (*viz.* the Hand) BIND ME IN A SURETY WITH THEE; and render כי at the Beginning of the next Verſe — SURELY. We find this Cuſtom *of ſhaking*, or *joining Hands* upon ſolemn Occaſions, by way of Ratification, prevailed very univerſally. Thus Xenophon (*Anab. Lib.* II. *& paſſim*) Οιδα μεν ημιν ορκους γενομενους, και ΔΕΞΙΑΣ ΔΕΔΟΜΕΝΑΣ· ſo Virgil, *Æneid.* III. v. 610.

Ipſe pater DEXTRAM *Anchiſes, haud multa moratus,*
DAT *juveni, atque animum* PRÆSENTI PIGNORE FIRMAT.

Quint. Curtius alſo introduces Darius ſpeaking before his Death to Polyſtratus, *Alexandro hoc fidei regiæ unicum* DEXTRÆ PIGNUS *pro me* DABIS. *Hæc dicentem,* ACCEPTA *Polyſtrati* MANU, *vita deſtituit. Lib.* I. And we read in Valerius (VI *Argon.* 339.) JUNGERE DEXTRAM AD FOEDERA.

V. 5. *He that ſpeaketh Flattery to* his *Friends, even the Eyes of his Children ſhall fail.* לחלק יגיד רעים — ועיני בניו תכלינה :] Rather — He that EXHORTETH THE WICKED TO PLUNDER, or EXHORTETH TO BE A PARTNER WITH THE WICKED &c. Thus is the Verb חלק uſed in the firſt Senſe, 2 Chron. XXVIII. 21. and implies the Guilt of *Sacrilege*; and in the latter, Prov. XVII. 2. XXIX. 24. The different Conſtruction of רעים ſolely depends upon the Maſſoretical Points. The Senſe here propoſed ſeems more agreeable to the Context, to the general Scope of this Book, and to the Proceedings of God's particular Providence in the Adminiſtration of human Affairs, particularly the *Jewiſh.* For it muſt be allowed, that he who perſuadeth another

another to commit an Act of Impiety is as guilty as the Perpetrator; and that God in the ſecond Commandment declares, "he will viſit "the Iniquity of the Fathers upon the Children;" which I apprehend is implied in theſe Words, *the Eyes of his Children ſhall fail*, or they ſhall ſuffer ſome temporal Evil. But the Caſe is different in reſpect to uſing *flattering Words:* and Job ſurely never ſeems to have thought that his Friends were chargeable with that Sin. On the contrary, he may rather be thought to intimate here that they were privy to the Plunder of the Sabeans, or Chaldeans, Ch. I. v. 15, 17. Or the Words may poſſibly admit of this Senſe, HE THAT SPEAKETH SMOOTHLY TO EVIL-DOERS, *i.e.* encourageth them by Flattery to proceed in their Wickedneſs. Or, Job may be underſtood to make an Apology for himſelf, for ſpeaking ſo freely of his Friends, by ſaying that he durſt not flatter, becauſe &c. If either of theſe laſt Interpretations be admitted, the ו at the Beginning of the next Verſe ought to be tranſlated, *But.*

V. 6. *He hath made me alſo a Byword of the People; and aforetime I was as a Tabret.*] The latter Hemiſtic, *viz.* ותפת לפנים אהיה, is not properly tranſlated: it ſhould be thus — I HAVE BEEN as A TABRET TO THE BEHOLDERS, or THOSE WHO LOOKED on me. As 1 Kings VII. 25. The Marginal Lection is *before them:* but in that Caſe the Hebrew ought to be לפניהם.

V. 10. *But as for you all, do ye return, and come now: for I cannot find* one *wiſe* Man *among you.* ואלם כלם תשובו ובאו נא — ולא אמצא בכם חכם:] Rather — BUT WHEREFORE DO YE ALL RETURN AND COME NOW, SEEING I CANNOT, &c. See the Particles thus uſed, אלם Ch. XXXIII. 1. and ו Gen. XV. 2. Ruth. I. 21.

V. 11. — *my Purpoſes are broken off*, even *the Thoughts of my Heart.* זמתי נתקו מורשי לבבי:] The Word מורשי is here rendered *Thoughts* without any Authority. It would therefore be better to tranſlate this Place thus --- MY PURPOSES, THE POSSESSIONS OF MY HEART, ARE BROKEN OFF. Thus the Law of Moſes is called the *Inheritance*, or *Poſſeſſion* of the Iſraelites. Deut. XXXIII. 4.

V. 12. *They change the Night into Day: the Light* is *ſhort becauſe of Darkneſs.* לילה יום ישימו — אור קרוב מפני חשך:] Rather — Which CHANGE THE NIGHT INTO DAY: and THE APPROACHING LIGHT is DARKNESS BEFORE ME. As the Text is now

read, מורשי muſt I think be the Antecedent to the Verb: for which Reaſon I add the Relative for the Connection. But if we read ישים ואור, the Conſtruction will be — He (viz. *God*, who is often underſtood in the poetical Books) CHANGETH NIGHT INTO DAY: AND &c. That is —— I am kept waking the whole Night as in the Day; and the Morning Light is as gloomy to me as the Darkneſs of Night. So Bildad underſtood Job, as appears by his Reply in the next Chapter, V. 5 & 6.

V. 13. *If I wait, the Grave* is *mine Houſe*; — אם אקוה שאול ביתי] Rather --- SURELY I WAIT FOR THE GRAVE, which is MY HOUSE; or --- FOR MY HOUSE, THE GRAVE. The two Subſtantives ſeem here put in Appoſition.

V. 16. *They ſhall go down to the Bars of the Pit*,— בדי שאל תרדנה] Theſe Words ought I think to be rendered — IT SHALL GO DOWN with WAILING INTO THE GRAVE. I ſeparate נהי from תרד, making תקותי the Subject of the Verb, which in our Verſion is wanted; and conſider בדי as a Prepoſition, of which there is alſo need in this Place. Laſtly, I make נהי a Subſtantive, as Ezek. VII. 11. from the Verb נהה *to lament*.

—— *when* our *Reſt together* is *in the Duſt*. : אם יחד על עפר נחת] Rather, I think --- SURELY IT SHALL DESCEND ALTOGETHER INTO THE DUST; this Hemiſtic being conſidered as exegetical of the foregoing.

CHAP. XVIII.

V. 2. *How long* will it be ere *ye make an End of Words?* עד אנה תשימון קנצי למלין] Rather — WHEN, I PRAY YOU, WILL YE MAKE AN END &c.

V. 4. *He teareth himſelf in his Anger*: — טרף נפשו באפו] Our old Verſion here adds — *Thou art as one* that teareth &c. which connects better with the Context.

V. 6. — *and his Candle ſhall be put out with him.* : ונרו עליו ידעך] Rather --- AND HIS CANDLE that is BY HIM SHALL BE EXTINGUISHED. So על is uſed Judg. III. 19. & *paſſim*.

V. 7. *The Steps of his Strength ſhall be ſtraitened*: — יצרו צעדי אונו] Would not און be more properly rendered here POWER?

V. 11. — *and*

V. 11. — *and ſhall drive him to his Feet.* והפצהו לרגליו :] Rather — AND SHALL DASH HIM TO PIECES IN HIS GOINGS; *i. e.* ſhall bring him to Deſtruction when he falls into the Snare. Or thus — AND SHALL SCATTER HIM (according to the Senſe of this Word in the Margin of our Verſion) IN HIS GOINGS; *i. e.* ſhall drive him from Place to Place, till at length he fall into the Toils of his Enemies. See נפץ and פוץ. לרגל is uſed preciſely in this Senſe, Gen. XXXIII. 14. where, in the Margin, we read *according to the Foot:* but it ought to be rendered GOINGS there, as well as here.

V. 13. *It ſhall devour the Strength of his Skin:* — יאכל בדי עורו] In the Margin we find, *Heb.* BARS. But neither the Proper, nor the Figurative, Senſe can here be admitted. The chief Miſtake lies in the Conſtruction of בדי; which, inſtead of being conſidered as a Subſtantive, is really nothing more than the Prepoſition ב with the *adjective* Particle די, which is uſed with the following Letters ם, ל, כ, ב. This Hemiſtic ought therefore to be rendered—HIS SKIN ABOUT (or UPON) HIM SHALL BE CONSUMED: The Affix ו having I ſuppoſe dropt out, and the Word being originally written בדיו, as in the next Hemiſtic, and Ch. XLI. 12. See בדי thus conſtrued Ch. XVII. 16. The Prepoſition ב is here uſed as in this Inſtance, וישם שק במתניו — *and he put Sackcloth about, or upon, his Loins.* Gen. XXXVII. 34. This Particle is of Chaldee Origin, and is found only in this Book, Daniel, and Ezra.

—— even *the firſt-born of Death ſhall devour his Strength.* יאכל בדיו בכור מות :] *The firſt-born of Death* is a Phraſe that conveys no Idea; and the Allegations of Critics in Support of it are forced and unnatural. I would therefore conſider בכור as compounded of the Prepoſition ב, and כור *a Furnace*; and render this Place thus — DEATH SHALL CONSUME HIM IN THE FURNACE. It is well known that *Furnace* is uſed metaphorically for the greateſt Oppreſſion, ſee Deut. IV. 20. Iſa. XLVIII. 10. &c.

V. 15. *It ſhall dwell in his Tabernacle, becauſe* it is *none of his: Brimſtone ſhall be ſcattered upon his Habitation.* — תשכון באהלו מבלי לו יזרה על נוהו גפרית :] According to our preſent Verſion the Antecedent to *it* ought to be *Confidence*, mentioned in the preceding Verſe. But this cannot be; as that Senſe would be contradictory both to the Aſſertion there, as well as to Fact. If it be *Deſtruction*, fetched from the 13th Verſe; this is contrary to the Rules of ſound Interpretation, when no leſs than eight different Subſtantives have intervened. In the old Verſion (the Tranſlators being aware of theſe Inconveniences) the Word

Word *Fear* is added in another Character: but this is too arbitrary, when it can be avoided. The Correction here wanted may be made without the leaſt Alteration of the Text, excepting the Diviſion of the Words, thus — תשכון באהלו מבליל — ויזרה וגו — CONFUSION SHALL DWELL IN HIS TABERNACLE, AND BRIMSTONE &c. The Root of מבליל is בלל *to confound.* It does not indeed occur in that preciſe Form: but that is no material Objection, as numberleſs απαξ λεγομενα are found in this Book. By this Interpretation we alſo get rid of that Incongruity, *his Houſe which* is *none of his.*

CHAP. XIX.

V. 17. — *though I intreated for the Children's* Sake *of mine own Body.* וחנתי לבני בטני :] Rather — AND I INTREATED THE CHILDREN OF MINE OWN BODY.

V. 18. *Yea, young Children deſpiſed me;* —— גם עוילים מאסו בי] גם ought here I think to be rendered — BUT, or YET.

V. 25. *For I know* that *my Redeemer liveth, and* that *he ſhall ſtand at the latter* Day *upon the Earth.* ואני ידעתי גאלי חי — ואחרון על עפר יקום :] Rather — FOR I KNOW that MY DELIVERER LIVETH, AND SHALL STAND UP FOR me HEREAFTER ABOVE THE DUST. As I think it will appear that there is no Alluſion to Chriſt, or the Reſurrection of the Body, in this Paſſage, it ſeems better to ſubſtitute a Word inſtead of Redeemer, which may not miſlead our Ideas. For the ſame Reaſon I would avoid uſing the Expreſſion of *the latter* Day, and either render it adverbially, or make *Time* the Subſtantive, as, *in after* Time. The Verb קום frequently ſignifies *to ſtand up for*, or *ſide with* a Perſon. See Exod. II. 17. Pſ. CIV. 16. על עפר *above the Duſt* ſignifies *on this Side the Grave*, as *in* or *under the Duſt* does *after Death.*

V. 26. *And* though *after my Skin* Worms *deſtroy this* Body, *yet in my Fleſh ſhall I ſee God.* ואחר עורי נקפו זאת — ומבשרי אחזה אלוה :] The Words, *though, Worms, Body*, are arbitrary, and not found in the Text, which may literally be rendered thus --- AND AFTER THAT THEY HAVE TORN THIS MY SKIN, EVEN FROM MY FLESH, I SHALL SEE GOD. The Subject to the Verb נקפו is *his Friends*, of whom he had juſt ſaid, v. 22. that *they were not ſatisfied with his Fleſh.*

V. 27. *Whom I ſhall ſee for myſelf, and mine Eyes ſhall behold, and not another.* אשר אני אחזה לי — ועיני ראו ולא זר :] Rather, WHOM I SHALL

SHALL SEE, AND MY EYES SHALL BEHOLD, ON MY SIDE, AND NOT A STRANGER, or ENEMY. The ל is uſed exactly in this Senſe Pſ. CXXIV. 1. לולי יהוה שהיה לנו — *If it had not been the Lord who was* ON OUR SIDE. The Verb זור, from whence זר is derived, ſignifies to be *alienated* or *eſtranged from*; and לא זר is by a Negation exegetical of לי *on my Side*, as if it had been rendered in Latin, *amicum, non alienum.*

[כלו כליתי בחקי : —— though *my Reins be conſumed within me.* Theſe Words I think ſhould be read thus — כל וכליתי בחקי, and carried to the Beginning of the next Verſe, where they may be thus tranſlated, WHEN I SHALL HAVE FULFILLED, or, SHALL BE COMPLETE IN, ALL THAT IS APPOINTED FOR ME. The Verb כלה hath this Signification, and is accordingly here rendered by the LXX συντετελεσται. חקי is rendered *the Thing appointed for me*, Ch. XXIII. 14. and comes from חקק, to *preſcribe* or *aſſign* a Man *his Lot* or *Taſk*. See Exod. V. 14. where כליתם חקכם ſignifies *performed the Taſk aſſigned you.*

V. 28. *But ye ſhould ſay, Why perſecute we him, ſeeing the Root of the Matter is found in me?* [כי תאמרו מה נרדף לו — ושרש דבר נמצא בי :] The LXX and other Verſions ſeem to have read בו *in him*, and ſo the Senſe evidently requires. The rendering ſhould be, SHALL YE NOT (or SURELY YE SHALL) SAY, WHY HAVE WE PERSECUTED HIM? HATH ANY GROUND OF THE CHARGE BEEN FOUND IN HIM? That is, *he is not found guilty of any Thing laid to his Charge.* דבר ſignifies *the Matter that was alledged.* The Sentiment ſeems to be the ſame with Wiſd. V. 1, 2. &c.

V. 29. *Be ye afraid of the Sword; for Wrath* bringeth *the Puniſhments of the Sword, that ye may know* there is *a Judgment.* גורו לכם [מפני חרב — כי חמה עונות חרב — למען תדעון שדין :] I ſtrongly ſuſpect that inſtead of לכם *for yourſelves*, the Word was originally לכן, the illative particle *therefore*; and the LXX favours the Suppoſition by reading here δε και. The Senſe is indeed the ſame according to the preſent Text, but the Connexion is more ſtrongly marked by the Particle, which draws the Inference. The Verſe then may be rendered thus; FEAR YE THEREFORE THE VISITATION OF THE SWORD; FOR WRATH BRINGETH RUIN UPON INIQUITOUS PROCEEDINGS, TO THE INTENT THAT YE MAY LEARN WHAT IS JUST. מפני ſignifies *from before*, and may properly be rendered *the Approach* or *Viſitation*; עונות ſignifies *Iniquities*, from עוה *to act perverſely*; and the ſecond חרב in this Verſe is a Verb, which properly ſignifies *to deſolate* or *lay Waſte.* The LXX here tranſlates,

Θυμος

Θυμος επ' ανομοις επελδσεται. The concluding Sentiment brings to mind a ſimilar one, Iſai. XXVI. 9. *when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteouſneſs.*

By taking the whole Paſſage together from Ver. 23. we ſhall ſee a very conſiſtent Senſe fairly, and without the leaſt Violence, deduced from it, on the Notion of Job's expecting a temporal Deliverance only. In the midſt of his Exclamations on his own Miſery and the Cruelty of his Friends, a Ray of Light and Hope ſeems to be juſt breaking in upon him from the Conſideration of the Divine Juſtice and Goodneſs, which makes him cry out—Ver. 23, 24. "Oh that my Words, which "I now utter in Juſtification of myſelf, were recorded, ſo as to remain "uneffaced till the Event ſhall verify them! V. 25. For I know that "I have yet a Deliverer left, who will hereafter eſpouſe my Cauſe, "even on this Side the Grave; V. 26. and that after theſe Men ſhall "have exerciſed their Cruelty upon me, which I compare to flaying "me alive, I ſhall at length ſee God; V. 27. whom I ſhall ſee, and "my Eyes ſhall behold, declaring himſelf in my Favour, and no lon-"ger alienated from me, as he ſeems at preſent. Then when I ſhall "have accompliſhed my Fate, V. 28. ſhall ye not begin to ſay among "yourſelves, Why have we perſecuted him in ſuch a Manner? Hath "not the Event proved him guiltleſs of the Crimes alledged againſt "him? Beware therefore of drawing down God's Judgments upon you, "for his Vengeance will ſeverely viſit all unrighteous Doings, ſo as to "teach you to deal more candidly with your Neighbour for the time "to come." As for the Interpretation which converts the Paſſage into a Prophecy of the Reſurrection of the Body, beſides that it implies a Degree of Light ill correſponding with the Times in which either Job is ſuppoſed to have lived, or this Book to have been written; it requires ſuch Interpolation of new Words, and forced Conſtruction of thoſe found in the Text, that I am fully perſuaded, with the Allowance of ſuch Liberties, an ingenious Conjecturer may make almoſt any Text in Scripture depoſe in Favour of this or of any other Doctrine. The beſt Commentators have therefore juſtly exploded it. Nor let it be imagined that we are undermining the Foundations of our Faith, by withdrawing a Support that does not belong to it. It remains firmly fixed on the Baſis of Truth, which cannot be moved, and wants no Aſſiſtance from Falſhood and Error. But neither are we in any wiſe allowed *to handle the Word of God deceitfully*, from an Apprehenſion of the ill Uſe which unſtable or wicked Men may make of a right Interpretation of it, at the Hazard of their own Salvation.

CHAP.

CHAP. XX.

V. 10. *His Children ſhall ſeek to pleaſe the poor,* — בניו ירצו דלים] Here the marginal Lection, *viz.* THE POOR SHALL OPPRESS HIS CHILDREN, ſeems more agreeable to the Context.

V. 11. *His Bones are full* of the Sin *of his Youth,* עצמותיו מלאו עלומו] Rather — HIS BONES ARE FULL OF SECRET Sin. So is עלום rendered Pſ. XC. 8.

V. 17. *He ſhall not ſee the Rivers, the Floods,* — [אל ירא בפלגות נהרי Rather --- HE SHALL NOT SEE THE STREAMS OF THE RIVERS: or --- IN THE STREAMS RIVERS [and BROOKS OF HONEY AND BUTTER.]

V. 20. *Surely he ſhall not feel Quietneſs in his Belly:* כי לא ידע שלו בבטנו] שלו is no where uſed as a Subſtantive; and, allowing it were, the Senſe of it does not ſeem very ſuitable to this Place. But if we conſider this Word as compounded of the Relatif ש and the Pronoun לו in the Dative Caſe; the Meaning will then be —— SURELY HE SHALL NOT FEEL IN HIS BODY that WHICH belonged TO HIM. The two next Hemiſtics, and V. 23. add great Weight to this Interpretation. See a long Note on the above combined Particles in the Parallel Prophecies of Jacob and Moſes, Gen. XLIX. 10.

V. 26. *All Darkneſs* ſhall be *hid in his ſecret Places;* כל חשך טמון לצפוניו] Rather — A TOTAL DARKNESS ſhall be RESERVED FOR HIS TREASURES: that is, "he ſhall for ever be as much deprived of "them, as if they were ſtill buried in the Bowels of the Earth." See V. 21.

V. 28. — and his Goods *ſhall flow away in the Day of his Wrath.* נגרות ביום אפו :] Rather perhaps — and there ſhall be DRAININGS IN THE DAY OF HIS WRATH; *viz.* of his *Family*, (including Relations, Domeſtics, and Slaves;) as may be inferred from the Context: for it is ſaid before, that he had loſt the Reſt of his Goods. See V. 21.

CHAP. XXI.

V. 4. *As for me,* האנכי] *Qu.* is not this Word compounded of the ה interrogative, the Adverb אן contractedly written (as it ſometimes is)

for אנה, *I pray you*, and of the Conjunction כי, *truly*, *indeed*; in this Senſe --- Is, I PRAY YOU, INDEED &c?

V. 11. *They ſend forth their little ones like a Flock:* ישלחו כצאן עוילהם] Rather — THEY INCREASE (or BREED) THEIR LITTLE ONES LIKE SHEEP.

V. 13. *They ſpend their Days in Wealth;* — יבלו בטוב ימיהם] *Marg.* or, *in Mirth.* If by *Wealth* in this Place be meant HAPPINESS, it ought to be ſo rendered. For in the other Places, where Job uſes the Word טוב, it has that Senſe. Ch. VII. 7. XXX. 26.

V. 24. *His Breaſts are full of Milk,* — עטיניו מלאו חלב] עטין is an απαξ λεγομενον, the Signification of which cannot be determined from the kindred Dialects. The LXX render the Word by τα εγκατα αυτε, and the Vulgate, to the ſame Effect, by *viſcera ejus*. The Syriac and Arabic have another Senſe, *viz.* ܚܒܘܗܝ and جوانبه HIS SIDES. Either of theſe Senſes would better ſuit with the Context, particularly if we render חלב FAT. As to the Senſe of *Breaſts*, it is not countenanced by any Authority, and can ſcarcely be juſtified by Fact: and the marginal Lection, *his Milk-Pails*, has only the Targum to ſupport it.

V. 29. — *and do ye not know their Tokens?* ואתתם לא תנכרו :] Rather, I think — THEIR MONUMENTS. Coccejus makes the Word to ſignify here *a Sepulchre*. Theſe it is well known were placed by the *Way* Side. Thus Lycidas the Shepherd ſays to his fellow Traveller Mœris:

Hinc adeo media eſt nobis via; namque ſepulchrum
Incipit apparere Bianoris. —— Virg. Ecl. IX. 59.

V. 30. — *they ſhall be brought forth to the Day of Wrath.* ליום עברות יובלו :] The Context, both before and after this Sentence, runs in the Singular, and ſo this would, if we ſeparate the ו final from יובל, and join it to מי, at the Beginning of the next Verſe; where it will be very ſuitable.

V. 33. — *and every Man ſhall draw after him, as* there are *innumerable before him.* ואחריו כל אדם ימשוך — ולפניו אין מספר :] Rather --- AND EVERY MAN SHALL GO AFTER HIM, AS they have gone WITHOUT NUMBER BEFORE HIM. The Verb משך, *to draw*, is never I believe uſed intranſitively, except in the Senſe of *approaching*,

proaching, or *receding*, with ſome Particles, ſuch as *toward*, *near*, *back*, added to it. It is uſed intranſitively only in two other Places beſides this, *viz.* Judg. IV. 6. and XX. 37. and in both ſignifies properly *to go*, *march*, or *advance*. In the former Inſtance the true Senſe is diſguiſed by the Prepoſition ב which follows being rendered *toward*; as if Barak had been directed only *to approach near* to Mount Tabor; and not, as appears to have been the Caſe, TO GO UP TO it, and collect his Forces upon the Mount; ſee V. 12, 14. In the latter Inſtance the Tranſlation runs, *and the Liers in wait drew* themſelves *along*, inſtead of THEY MARCHED UP, AND &c.

CHAP. XXII.

V. 2. — *as he that is wiſe may be profitable unto himſelf?* כי יסכן עלימו משכיל:] כי is never uſed as a Particle of Compariſon: it ought to be rendered here BECAUSE.

V. 8. *But* as for *the mighty Man, he had the Earth:* ואיש זרוע לו הראץ] Three Words might here be ſpared in our Verſion, if we render --- BUT THE MIGHTY MAN HAD THE EARTH.

V. 9. — *and the Arms of the fatherleſs have been broken.* זרעות יתמים ידכא:] The Verb is here corrupt. If the Senſe given to it in our Verſion be right, it ought then to have been נדכאו: but it is more than probable that תדכא is the true Lection, for the Difference is ſlighter, it ſuits with the preceding Hemiſtic, and has the Countenance of all the ancient Interpreters; with whom therefore I would render --- AND THOU HAST BROKEN THE ARMS OF THE FATHERLESS.

V. 16. *Which were cut down out of Time*; — אשר קמטו ולא ערת] Rather --- WHO WERE AFFLICTED BEFORE their TIME. This Verb occurs no where elſe except Ch. XVI. 8. which ſee.

V. 17. *Which ſaid unto God, Depart from us: and what can the Almighty do for them?* האמרים לאל סור ממנו — ומה יפעל שדי למו:] The LXX, Syriac, and Arabic, read here (inſtead of למו *for them*) לנו FOR US; which the Senſe ſeems to require.

V. 20. *Whereas our Subſtance is not cut down*; — אם לא נכחד קימנו] Inſtead of קימנו, all the ancient Verſions read here קמהו, or קמו; which doubtleſs is the true Reading. For the Word קים, as a Subſtantive, is not to be found; and the Pronoun of the firſt Perſon is foreign to

the Subject. קמה ſignifies *ſtanding Corn*, and the ו has here the Force of ם, as in numberleſs Places. The true Tranſlation therefore ſeems to be --- IS NOT THEIR STANDING CORN CUT DOWN? [AND DOTH NOT THE FIRE CONSUME WHAT REMAINETH TO THEM?]

V. 24. *Then ſhalt thou lay up Gold as the Duſt, and* the Gold *of Ophir as the Stones of the Brooks.* ושית על עפר בצר — בצור נחלים ; אופיר] Rather — THEN SHALT THOU PUT THY GOLD UPON THE EARTH, AND the Gold OF OPHIR ON THE ROCKS OF THE VALLEYS. Becauſe על is never uſed as a Particle of Compariſon; as was obſerved on V. 2. neither has ב ever that Force; for the Inſtances adduced by Noldius are evident Miſtakes for כ. I tranſlate עפר EARTH, a Signification it frequently has in this Book; ſee Ch. XIX. 25. XXX. 6. &c. particularly as it is oppoſed to VALLEYS (as in the laſt Place referred to) which is as genuine a Senſe of נחלים as that of *Brooks*. In this Verſe is a double *Paronomaſia*. The Senſe of Eliphaz, as here explained, ſeems to be this — "*If thou return to the Almighty* &c. "thou wilt ſo utterly diſregard Gold, and whatever is eſteemed "precious, as to throw them in the Highways; for thy ſole Delight, "Comfort, and Support will be in Him."

V. 25. — *and thou ſhalt have Plenty of Silver.* וכסף תועפות לך ;] The marginal Reading is — *Silver of Strength*. But would it not be better to render theſe Words — AND THY STRENGTH, SILVER: the Verb underſtood from the foregoing Clauſe? The firſt Senſe has no Authority to ſupport it; the ſecond is harſh: but the latter ſeems liable to no Exception, and correſponds exactly with the preceding Hemiſtic; if בצר be rendered GOLD, as it certainly ought to be: for it never ſignifies *Defence* without ſome of the *Heemantic* Letters. And it may be obſerved that the Word תועפות, which occurs but thrice, is twice applied to *God*; ſo that it may well be conſidered in this Place as equivalent to צור *a Rock*, a Name, or Attribute, frequently aſcribed to Him. Or thus, FOR THE ALMIGHTY SHALL BE THY CHOICEST GOLD, (ſo בצר properly ſignifies) AND SILVER OF WEIGHT (or, *the fineſt Silver*) TO THEE. The Fineneſs of Silver being in Proportion to its Weight. For the Verb יעף ſignifies *to be weary*; and hence its Derivative הועפות may not improperly be conſidered as ſignifying *a Load*, or *Weight*, which *fatigues* the Perſon who carries it.

V. 29. — *and he ſhall ſave the humble Perſon.* ושח עינים יושע ;] Rather --- AND THE HUMBLE PERSON SHALL BE SAVED: for the

the Verb is in Hophal. By this Conſtruction the Enallage of Perſons is alſo avoided.

V. 30. *He ſhall deliver the Iſland of the innocent*; — [ימלט אי נקי — אי in this Place does not ſeem to be a Subſtantive, but an Adverb, as Ch. XV. 23. I would therefore render it with the Syriac and Arabic — THE INNOCENT, WHEREVER he is, WILL ESCAPE, or DELIVER HIMSELF; and this is alſo the Senſe of the LXX and Vulgate, though they omit this Particle. There is beſides an Inconſiſtency in making with our Verſion *God and Job employed together in delivering an Iſland.* —— *and it is delivered by the Pureneſs of thine Hands.* ונמלט בבר כפיך] If the preceding Emendation be admitted, נמלט muſt be conſtrued impersonally, *viz.* AND DELIVERANCE SHALL BE to thee BY THE PURITY OF THINE HANDS: or elſe we muſt read תמלט, THOU SHALT BE DELIVERED, with the LXX; or change the ך into a ו after כפי, with the Syriac and Arabic, and render --- BY THE PURITY OF HIS HANDS.

CHAP. XXIII.

V. 2. — *my Stroke is heavier than my Groaning.* [ידי כבדה על אנחתי: I would here adopt the Lection of the LXX, Syriac, and Arabic, ידו HIS HAND, *viz.* God's, ſo often underſtood, and ſo lately mentioned. A *Stroke*, ſay the Critics, is derived from יד *the Hand*; becauſe it is inſtrumental to it. But, by Parity of Reaſon, it might ſignify ten thouſand other Things which are performed by its Agency. Beſides, do not Strokes owe their Exiſtence to a Million of other Cauſes? Nay, were the Suppoſition allowed to be probable, ידי *my Stroke* would, but be equivocal, at beſt; either active or paſſive; either *the Stroke that I inflicted*, or *the Stroke that I received.* In reſpect to the Places commonly referred to in Support of this Senſe, a ſatisfactory Reaſon may be given in every Inſtance, ſo as to invalidate the Application in this Paſſage.

V. 3. *O that I knew where I might find him!* that *I might come* even *to his Seat!* [מי יתן ידעתי ואמצאהו — אבוא עד תכונתו: Or — O THAT I KNEW WHERE I MIGHT FIND HIM; I WOULD even GO TO HIS SEAT!

V. 6. — *No*; *but he would put* Strength *in me.* [לא אך הוא ישם בי: There is a great Difficulty in accounting for the Meaning of ישם בי. I cannot

I cannot think that we have Authority to ſupply here a Subſtantive to compleat the Senſe; but am perſuaded that this Hemiſtic ought to be rendered ---No; BUT HE WOULD BE ASTONISHED, or BE SILENT, BEFORE ME; that is, "He would have Nothing to object to mine "Apology." See the ſame Verb שמם, not שום, thus uſed Ch. XXI. 5.

V. 7. *There the righteous might diſpute with him:*—שם ישר נוכח עמו] The ſame Words occur Ch. XIII. 3. and are there rendered *to reaſon with him.* The Meaning of Job in both Places was, that he would *prove his Innocence before God.*

V. 9. *On the left Hand, where he doth work, but I cannot behold* him:—שמאל בעשתו ולא אחז] The Verb אהלך *I go forward,* at the Beginning of the preceding Verſe, is ſuppoſed to extend to this Hemiſtic: but I doubt whether ſo extenſive an Influence can be admitted. We have here a Verb, which at preſent is uſeleſs, to ſay the leaſt of it, when applied to God. This ſame Verb with the Arabic Signification given to it, and a Change of Perſons, would exactly ſuit this Place. عشا ſignifies ADIIT *eum*; ADIIT *eum ſpe alicujus boni*; RECESSIT *ab eo ad alium.* The Senſe would then be — WHEN I TURN TO THE LEFT, THERE I CANNOT BEHOLD HIM. The Syriac reads --- حصصحب حصه *I ſought at my left Hand,* and the Arabic —— من شمالي طلبتك — to the ſame Effect. And it cannot appear extraordinary that Job, who is allowed to have been an Arab, ſhould occaſionally uſe an Arabic Idiom. It is univerſally agreed, that in this Book we have many other Words borrowed from that Language and the Chaldee.

V. 12. — *I have eſteemed the Words of his Mouth more than my neceſſary* Food. ;מחקי צפנתי אמרי פיו] Rather — I HAVE LAID UP THE WORDS OF HIS MOUTH WITHIN MY BOSOM. So render the LXX and Vulgate. For the Verb צפן never ſignifies *to eſteem,* and the Senſe given חקי is forced. Note חיק *a Boſom* is ſometimes found without the י, as Prov. XVII. 23. &c.

V. 13. *But he* is *in one* Mind, *and who can turn him?* והוא באחד ומי ישיבנו] Rather — THOUGH HE be ALONE, YET WHO CAN TURN HIM? The ב here, prefixed to the Nominative Caſe, in אחד is redundant; as 1 Kings XIII. 34. Hoſ. XIII. 9. &c.

V. 14. *For*

V. 14. *For he performeth* the Thing that is *appointed for me:* כי ישלים חקי] Rather—YEA, HE WILL RESTORE ME MY DUE. Thus is the Word rendered, Lev. X. 13, 14. Or—MY PORTION, as Gen. XLVII. 22.

—— *and many ſuch Things* are *with him.* וכהנה רבות עמו :] The Words — are *with him*, are too idiomatic; fit only for the Margin: in the Text they ought to be rendered — are IN HIS POWER.

CHAP. XXIV.

V. 1. *Why, ſeeing Times are not hidden from the Almighty, do they that know him not ſee his Days?* מדוע משדי לא נצפנו עתים — וידעו לא חזו ימיו :] The Authors of our preſent Verſion, in order I ſuppoſe to put the moſt favourable Conſtruction on Job's Words, are here chargeable with a violent Tranſpoſition; beſides confounding the Hemiſtics. The old Verſion ſeems to give this Verſe its genuine Meaning, and the proper Explanation, *viz.* HOW SHOULD NOT THE TIMES BE HID FROM THE ALMIGHTY, SEEING THAT THEY WHICH KNOW HIM SEE NOT HIS DAYS? "Thus Job ſpeaketh in his "Paſſions, and after the Judgment of the Fleſh: that is, that he "ſeeth not the Things that are done at Times; neither yet hath a "peculiar Care over all, becauſe he puniſheth not the wicked, nor "revengeth the godly." The Note upon *Days* is alſo pertinent, *viz.* "when he puniſheth the wicked, and rewardeth the good."

V. 5. —*riſing betimes for a Prey: the Wilderneſs* yieldeth *Food for them* and *for* their *Children.* משחרי לטרף ערבה — לו לחם לנערים :] *Qu.* ought not the Words ערבה—לו to be thus divided, ער—בחלו, and the two Hemiſtics rendered --- RISING BETIMES TO PLUNDER THE ENEMY; THEY GET HASTILY (*i. e.* BY RAPINE) FOOD FOR THEIR CHILDREN? See this Verb thus uſed, Eſth. II. 9. and Prov. XX. 21.

V. 6. *They reap* every one *his Corn in the Field;*—בשרה בלילו יקצורו] The LXX, Chaldee, and Vulgate, ſeem to have read בליו or בליהם, for they thus render this Place — *They reap in a Field which is not their own.* The true Lection, however, ſeems to be בליל ויקצורו, and this the Senſe --- AND THEY REAP THE FIELDS IN THE NIGHT, viz. *of the oppreſſed*, mentioned in the next Hemiſtic. This Interpretation will

will be found perfectly conſiſtent with the whole Context; whereas the Senſe of our Verſion ſeems at Variance with it.

—— *and they gather the Vintage of the wicked.* : יכרם רשע ילקשו] Rather — of THE TROUBLED, or OPPRESSED. So רשע is uſed Ch. XXXIV. 29. Thus alſo the Vulgate — *vineam ejus, quem vi oppreſſerint, vindemiant.*

V. 7. — *that* they have *no Covering in the Cold.* : ואין כסות בקרה] Rather --- AND WITHOUT COVERING IN THE COLD.

V. 12. *Men groan from out of the City, and the Soul of the wounded crieth out:* — מעיר מתים ינאקו — ונפש חללים תשוע] The Words מתים and חללים are here equivalent; the *dead* and the *ſlain:* If the literal Verſion be thought too bold, *viz.* THE DEAD GROAN OUT OF THE CITY, AND THE SOUL OF THE SLAIN CRIETH OUT; theſe Participles may perhaps be conſidered as the Participles in *rus* of the Latins, which the Hebrews want.

V. 17. — *if* one *know* them, they are in *the Terrors of the Shadow of Death.* : כי יכיר בלהות צלמות] A Subject is here wanting for the Verb יכיר, for which I take *the Morning* from the preceding Hemiſtic, and render --- SURELY IT DISCOVERETH THE TERRORS OF THE SHADOW OF DEATH, *viz.* in their Countenances for Fear of being known.

V. 18. *He* is *ſwift as the Waters*; — קל הוא על פני מים] Rather --- HE IS SWIFT UPON THE SURFACE OF THE WATERS: על being never uſed as a Particle of Compariſon. So the old Verſion.

—— *their Portion is curſed in the Earth.* — תקלל חלקתם בארץ] This and the next Hemiſtic would perhaps be better rendered by the future Tenſe, as they are in the old Verſion: for this ſeems mentioned as a Judgment upon the Oppreſſor.

V. 19. — ſo doth *the Grave* thoſe which *have ſinned.* : שאול חטאו] The ו in חטאו ſeems to belong to the Beginning of the next Word: without it theſe Words will ſignify —— ſo doth THE GRAVE THE SINNER. So the old Verſion.

V. 20. *The Womb ſhall forget him,* — ישכחהו רחם] Rather —— TENDER PITY, or COMPASSION ——; for Womb, without adding the Words — *which bore him,* does not ſeem ſufficiently clear.

V. 22. — *he*

V. 22. — *he riſeth up, and no* Man *is ſure of Life.* יקום ולא יאמין בחיין] There ſeems to be ſuch a Confuſion of Perſons according to the preſent Reading, that it is difficult to make out any conſiſtent Senſe in this Verſe, and the two following ones, according to the Rules of grammatical Interpretation, I would therefore read — יקומו לא — and render --- HE DRAWETH THE MIGHTY ALSO WITH HIS POWER: THEY RISE UP; HE TRUSTETH NOT IN LIFE. (V. 23.) IT IS GIVEN HIM to be IN SAFETY, AND HE RESTETH THEREON; AND HIS EYES are UPON THEIR WAYS. (V. 24.) THEY HOLD THEMSELVES HIGH FOR A LITTLE WHILE, BUT ARE NOT, &c. The Meaning of which I conceive to be this; in Verſe 21, is ſhewn how the wicked Man oppreſſes the weak and friendleſs. This, however, is not all; for V. 22. it is added — *he draweth* (*viz.* to their Deſtruction, as the Word ſeems to ſignify Pſ. XXVIII. 3. and Ezek. XXXII. 20. as well as here) *the mighty alſo with his Power:* but as the Word *draw* ſeems to imply, that he could not make ſuch ſhort Work here as in the Caſe before mentioned, but that the Buſineſs required Time and Management; ſo in the latter Hemiſtic of this Verſe the Reaſon is aſſigned why he did ſo; becauſe, *if the mighty roſe up* to oppoſe him, he might run the Riſk of his Life. Therefore, as it follows (V. 23.) he contrives to live upon Terms of Security and Confidence with them; וישען, and upon this Ground he proceeds, or he reſts himſelf here, and lies upon the Watch for an Opportunity to do them a Miſchief. Then follows the Conſequence, (V. 24.) They enjoy their Greatneſs for a little while, but are at length reduced and brought to nought by his Artifices, ſharing herein the common Fate of all other.

CHAP. XXV.

V. 5. *Behold even to the Moon, and it ſhineth not;* — הן עד ירח ולא יאהיל] The Verb אהל ſignifies no where, either in Heb. or any of the Siſter Languages, *to ſhine:* that Signification has been given to it from the ſuppoſed *exigentia loci*, or from ſome of the Verſions. The Words I think ought to be tranſlated --- BEHOLD HE WILL NOT INDEED PITCH HIS TENT NEAR THE MOON, *viz.* as not worthy of his Habitation.

6. *How much leſs Man*, that is *a Worm? and the Son of Man*, which is *a Worm?* :ובן אדם תולעה—אף כי אנוש רמה] As there are here in the Hebrew two different Words to expreſs *Man* and *Worm*, would not one of each be better rendered by MORTAL and REPTILE?

CHAP. XXVI.

V. 2. *How haſt thou helped* him that is *without Power?* מה עזרת ללא כח] Rather — WHOM HAST THOU HELPED who HAD NO POWER? So in the next Verſe, *mutatis mutandis.*

V. 3. — *and* how *haſt thou plentifully declared the Thing as it is?* ותושיה לרב הודעת :] *Qu.* ought not theſe Words to be rendered — AND HAST THOU SHEWN KNOWLEDGE TO THE MULTITUDE?

V. 4. — *and whoſe Spirit came from thee?* :ונשמת מי יצאה ממך] Rather, I think ---AND WHOSE INSPIRATION CAME FROM THEE? as Ch. XXXII. 8.

V. 5. *Dead* Things *are formed under the Waters, and the Inhabitants thereof.* :הרפאים יחוללו מתחת—מים ושכניהם] By this our Tranſlators underſtood *Mines* and *Metals* formed in the Bowels of the Earth. See the Note in the old Verſion. But the Word רפאים is never uſed in this Senſe, nor do I ſee a ſufficient Reaſon for giving it ſuch an Interpretation. The Paſſage has ever been conſidered as very dark and difficult; but I flatter myſelf that I have at laſt hit upon its true Meaning. By רפאים I underſtand no other than the *Manes mortuorum, the Spirits of deceaſed Perſons*, confined in שאול, commonly tranſlated *Hell*, but more properly to be ſtiled the *Place*, or *Manſion, of the dead*, the ſame as ὁ Ἅιδης in Greek, and *Orcus* in Latin. Whoever will take the Trouble of conſidering attentively the following Texts, where the Word רפאים occurs, Pſ. LXXXVIII. 10. Prov. II. 18. — IX. 18. — XXI. 16. Iſa. XIV. 9. — XXVI. 14, 19. will ſee Reaſon to conclude the Uſe of it in all thoſe Places to be exactly as here repreſented. As the Point is curious, tending to throw ſome Light upon the Notions of the ancient Jews concerning the State of departed Souls, I may be allowed to conſider two or three of theſe Paſſages at large. In Iſa. XXVI. 13. it is ſaid, *Other Lords beſides thee have had Dominion over us*, viz. *the Gods of the Heathen* — But V. 14. it follows, theſe are no other than *dead* Men, מתים, (ſee Wiſd. XIV. 15.)

15.) in Oppoſition to the *living* God; they are רפאים, *departed Spirits*, who have not Power to ſtir from their Place of Confinement, *they cannot riſe*. Again V. 19. the מתיך, *thy dead Men who ſhould live and riſe again*, the שכני עפר, *the Inhabitants of the Duſt*, who are called *to awake and ſing*, and the רפאים, *the dead, to be caſt out by the Earth*, are all the ſame Individuals. In that beautiful *Proſopopœia*, Iſai. XLV. 9. שאול *Hell* (to which is added *from beneath*, מתחת, the very Word uſed in the Paſſage before us) is poetically deſcribed as ſtirring up her Inhabitants, רפאים, *the dead, the Spirits of departed Captains and Kings*, repreſented as ſitting there upon their Thrones, to meet with Taunting and Inſult the haughty Tyrant of Babylon, on his being brought down to thoſe infernal Shades. But the Paſſage, Pſ. LXXXVIII. 10, &c. not only illuſtrates the Signification of רפאים in the preſent Text, but both the Senſe and Terms ſo aptly correſpond in both Places, that I can hardly ſuppoſe one written without Alluſion to the other. There it is ſaid, *Wilt thou ſhew Wonders to the dead*, למתים? *Shall the dead*, רפאים, (which for the Sake of Variation I would tranſlate, *the deceaſed*,) *ariſe and praiſe thee? Shall thy loving Kindneſs be declared in the Grave?* (קבר, the ſame as שאול) *or thy Faithfulneſs in Deſtruction?* (אברון in both Places) *Shall thy Wonders be known in the dark*, rather, *the Place of Darkneſs? and thy Righteouſneſs in the Land of Oblivion?* Thus much may ſuffice to aſcertain the general Import of רפאים; let us now attend to the Connection of the Verſe before us. In Ch. XXV. Bildad had ſpoken of God's Majeſty, and Man's Impurity in reſpect of him. To which Job replies, and ſarcaſtically aſks, V. 4. whether he thought the Perſon he ſpoke to did not know as much as himſelf; and how he came by his Knowledge? *whoſe Spirit*, or rather *Inſpiration* (as the Word נשמת is rendered Ch. XXXII. 8.) *came from thee?* DID (ſays he, V. 5.) the רפאים, ANY DEPARTED SPIRITS BRING it THEE FROM BENEATH? (the Place of their Abode under Ground) or FROM THE SEA AND ITS INHABITANTS? The ה prefixed marks the Interrogation; and יהוללו is the Preter Pihel from חול, which admits of that Senſe. See Prov. XXV. 23. Margin. It deſerves Notice, that Ch. IV. 15, &c. Eliphaz had ſaid, that a Communication of the ſame Import had been made to him by a *Spirit* or *Ghoſt* in the Viſions of the Night; to which I cannot but think Job alludes, aſking Bildad if he too, as well as his Friend, had been favoured with ſuch an extraordinary Viſitant. Not that he thought the Thing impoſſible in itſelf, though perhaps he doubted of it in the preſent Inſtance. On the contrary, the Poſſibility of its happening by God's ſpecial Direction and

Appointment ſeems ſtrongly intimated in the next Verſe; where, as if he had ſaid from the before cited Pſalm, that the רפאים could not of themſelves riſe up again to tell of God's Wonders and Righteouſneſs, he ſubjoins, that God himſelf had Power, if he pleaſed, to ſend them on ſuch an Errand; for ſuch, I think, is the Connection of שאול being *naked before him*, and אבדין (a Word of the ſame Import) being *without a Covering*, or *Cover*, *i. e.* the Gates of the lower Regions were always open to his Command. And this he confirms by ſhewing how all other Things in Nature were diſpoſed to obey the Divine Power. That the Jews had a Notion of the ſeparate Exiſtence of the Souls of the dead, and the Poſſibility of their reviſiting the Earth, is evident from Saul's Application to the Witch of Endor, and particularly from the Parable of the rich Man and Lazarus, Luk. XVI. 24. where the rich Man requeſts Abraham to ſend Lazarus to admoniſh his Brethren. But Abraham replies, that what he aſked was impoſſible, meaning doubtleſs without expreſs Commiſſion from God, becauſe the dead were not otherwiſe allowed to paſs the Gulph fixed between them and the Earth. As to the latter Hemiſtic, which I render *from the Sea and its Inhabitants*, the Meaning is ſufficiently clear from Rev. XX. 13. where at the general Reſurrection it is ſaid, *The Sea gave up the dead which were in it, and Death and Hell delivered up the dead which were in them*; as if thoſe who were drowned or buried in the Sea had their Place under the Waters, as thoſe who were buried on dry Land had their's under Ground. It is not however impoſſible that by *the Sea* might be meant *the Sea of Sodom*, or *the Lake Aſphaltites*, which bordered upon *Idumea*, the Scene of Action, the Waters of which were ſaid to be of ſuch a peſtilential Quality, as to kill the Birds that attempted to paſs over it; whence perhaps it was called the *Dead Sea*. And I ſubmit it to Conſideration, whether the Notion, that prevails among the Vulgar, of Ghoſts being laid or confined in the Red Sea (miſtaken perhaps for *the Dead Sea* on Account of its ſimilar Sound, the one Name being alſo more familiar to the common People than the other) might not have ariſen from ſome fanciful Tradition concerning the Habitation of departed Spirits in that Place of Horror.

V. 6. *Hell is naked before him:* — ערום שאול נגדו] The Word שאול ſignifies here and Ch. XI. 8. THE NETHER RECESSES or LOWER PARTS OF THE EARTH. It has a very extenſive Signification which is to be determined by the Context; as for Inſtance, when Jonah ſaid that *he cried out of* שאול, the Word certainly means THE WHALE'S BELLY, wherein he was then confined; and ſhould not be rendered

rendered *Hell*, as in our Verſion. (Ch. II. 2.) Its moſt general Senſe is *the Grave*, or common Receptacle of the dead. It can I think ſignify the Region of the damned but in two Places, *viz.* Pſ. IX. 17. Prov. XV. 24. if it does ſo there.

V. 9. *He holdeth back the Face of* his *Throne*, and *ſpreadeth*, &c. [מאחז פני כסה — פרשז וגו" Rather — HE BARRETH THE FRONT OF his THRONE, SPREADING &c. Thus Ch. XXII. 14. *Thick Clouds* are *a Covering to him.* So alſo Pſalms XVIII. 11. *He made Darkneſs his ſecret Place; his Pavilion round about him* were *dark Waters, and thick Clouds of the Skies.* And XCVII. 2. *Clouds and Darkneſs* are *round about him.*

V. 12. *He divideth the Sea with his Power, and by his Underſtanding he ſmiteth through the Proud.* [בכחו רגע הים — ובתבונתו מחץ רהב : Were it not for a ſeeming Incongruity in introducing an Act of God's particular Providence among the other Inſtances of Almighty Power, which are general ones, I ſhould be apt to think that there was a plain Alluſion here to the miraculous Paſſage of the Iſraelites through the Red Sea, and that the Word רהב was uſed not as an Appellative, but as a Proper Name for *Egypt*, as Pſ. LXXXVII. 4. Iſa. LI. 9. and particularly Pſ. LXXXIX. 10; which laſt might be conſidered as a parallel Place to this. But though it might appear allowable in the favoured Nation, eſpecially in their Songs of Praiſe, to break out of the common Road, in order to commemorate ſo ſignal a Deliverance; it may be thought a Violation of Character in an Alien, an Idumean, as Job was, one in no wiſe particularly intereſted in the Event. If there be any Force in this Objection, we may in the former Hemiſtic give to רגע the Signification it ſometimes has of *reſting* or *cauſing to reſt*, and render it --- HE STILLETH THE SEA BY HIS POWER. The old Verſion reads, *The Sea is calm by his Power.* As to the latter Hemiſtic, we may render רהב *ſpacious* or *wide*, (in which Senſe it is applied to the Sea, Pſ. CIV. 25.) ſupplying after it the Word *Ocean*, to render it more intelligible; or with the ſame Addition may continue to it the Signification we find in our preſent Verſion, *the proud*, which Epithet is alſo applied to the ſwelling Waves, Ch. XXXVIII. 11. Thus —— HE SMITETH, or SUBDUETH BY HIS UNDERSTANDING THE WIDE, (or PROUD) Ocean. The Sentiment will then correſpond with what is ſaid of God's Power and Wiſdom, Pſ. LXXXIX. 9. *Thou ruleſt the Raging of the Sea; when the Waves thereof ariſe, thou ſtilleſt them.* But as the Verſion ſtands at preſent, it ſeems in this latter Clauſe to denote

denote an Act of God's Moral Government in bringing down *proud* or *lofty* Men, which, how true ſoever, would be unſuitable to the Context.

V. 13. *By his Spirit he hath garniſhed the Heavens:* — ברוחו שמים שפרה] Rather — BY HIS SPIRIT THE HEAVENS are BRIGHTNESS; for שפרה ſeems rather to be a Noun than a Verb.

— *his Hand hath formed the crooked Serpent.* [חללה ידו נחש ברח ; Bochart makes this Animal to be the *Zygæna*, ſo called becauſe it has a ζυγον, or *tranſverſe Bar*, in the Forehead: but allows that it may be properly conſidered here (as many Rabbi's have done) for the Conſtellation of DRACO. The Evolutions and Diſtortions of this Animal are well deſcribed by Virgil, Geo. *Lib.* I. V. 244.

Maximus hic flexu ſinuoſo elabitur Anguis,
Circum perque duas, in morem fluminis, Arctos.

CHAP. XXVII.

V. 2. As *God liveth*, who *hath taken away my Judgment*; — חי אל הסיר משפטי] Our Verſion adds three Particles in this Verſe, and omits two other Particles in the two following Verſes. For this there ſeems to be no Neceſſity; as the whole Paſſage will be equally clear, if literally rendered thus --- THE LIVING GOD HATH TAKEN AWAY MY JUDGMENT; AND THE ALMIGHTY HATH IMBITTERED MY SOUL: BUT ALL THE WHILE MY BREATH IS IN ME, AND THE SPIRIT OF GOD IS IN MY NOSTRILS: SURELY MY LIPS SHALL NOT SPEAK WICKEDNESS, NOR MY TONGUE UTTER DECEIT.

V. 11. *I will teach you by the Hand of God*; — [אורה אתכם ביד אל Rather --- I WILL INSTRUCT YOU IN THE POWER OF GOD. See ביד thus rendered Prov. XVIII. 21.

V. 15. *Thoſe that remain of him ſhall be buried in Death:* — שרידיו במות יקברו] Ought not this Place to be rendered — SUCH OF HIS WHO HAVE ESCAPED FROM DEATH SHALL BE BURIED? that is, thoſe who have eſcaped a violent Death (ſee V. 14.) ſhall nevertheleſs ſurvive but a ſhort Time.

V. 18. — *and as a Booth* that *the Keeper maketh.* [וכסכה עשה נצר : Rather --- AND HE MAKETH A BRANCH IN THE FORM OF A BOOTH; that is, "whatever he builds will be of very ſhort Duration."

V. 19. *The*

V. 19. *The rich Man ſhall lie down, but ſhall not be gathered:* — עשיר ישכב ולא יאסף] Rather — THE RICH LIETH DOWN, AND NOTHING IS TAKEN AWAY. Thus אסף is rendered, Iſa. XVI. 10. and LVII. 1.

—— *he openeth his Eyes, and he* is *not.* : עיניו פקח ואיננו] Rather --- HE OPENETH HIS EYES, AND there is NOTHING left.

CHAP. XXVIII.

V. 3. *He ſetteth an End to Darkneſs, and ſearcheth out all Perfection; the Stones of Darkneſs and the Shadow of Death.* קץ שם לחשך ולכל תכלית — הוא חוקר אבן אפל וצלמות :] This Verſe in our Verſion does not ſeem to be rightly divided. There appear only two Hemiſtics, *viz.* Man SETTETH AN END TO DARKNESS AND TO EVERY PURPOSE; HE SEARCHETH OUT THE STONES OF DARKNESS, AND THE SHADOW OF DEATH; *i. e.* the Stones buried under Ground.

V. 4. *The Flood breaketh out from the Inhabitant;* —פרץ נחל מעם גר] Rather — FROM THE SPRING; for גר is not derived from גור, but from נגר *to pour down.*

V. 8. *The Lion's Whelps have not trodden it:* — לא הדריכהו בני שחץ] Rather — THE WHELPS OF THE WILD BEAST &c. For שחץ, according to Bochart, is only a generic Name, denoting any large, fierce, and untameable Beaſt.

V. 17. — *and the Exchange of it* ſhall be for *Jewels of fine Gold.* ותמורתה כלי פז :] Rather — NOR are VESSELS OF FINE GOLD IT'S RECOMPENSE. So is תמורה uſed Ch. XV. 31.

V. 27. *Then did he ſee it, and declare it; he prepared it, yea, and he ſearched it out.* אז ראה ויספרה — הכינה וגם חקרה :] Rather — THEN DID HE SEE IT, AND SHEWED IT FORTH; HE ESTABLISHED IT, FOR SURELY HE HAD FOUND IT OUT. For otherwiſe there ſeems to be an Anticlimax.

CHAP. XXIX.

V. 4. *As I was in the Days of my Youth:* —כאשר הייתי בימי חרפי] חרף never ſignifies *Youth:* in that Senſe it can have no Connection with

with the Root, which, among other Senſes, ſignifies to *pluck* or *ſtrip off Fruit:* hence AUTUMN, the Seaſon when Fruits are *plucked.* See Iſa. XVIII. 6. MY AUTUMN here means "that Part of my Life "when my Body was vigorous, and I enjoyed Proſperity."

—— *When the Secret of God* was *upon my Tabernacle*; — בסוד אלוה עלי אהלי:] Rather — WHEN GOD was SECRETLY UPON MY TABERNACLE.

V. 12. *Becauſe I delivered the poor that cried, and the fatherleſs, and* him that had *none to help him.*] This latter Hemiſtic, *viz.* ויתום ולא עזר לו: , might be rendered with more Exactneſs, thus —— AND THE FATHERLESS WHO HAD NO HELPER.

V. 18. *Then I ſaid, I ſhall die in my Neſt*; — ואמר עם קני אגוע] The Word קן is uſed for A CELL, A ROOM, or APARTMENT, Gen. VI. 14.

V. 24. — *and the Light of my Countenance they caſt not down.* ואור פני לא יפילון:] Or — NEITHER DID THEY SUFFER THE LIGHT OF MY COUNTENANCE TO FALL. The *Countenance falls* when the Marks of Chagrin, Uneaſineſs or Shame appear on it. See Gen. IV. 5. In this Place either the Particle ו or לא might ſeem redundant: but ſee a ſimilar Inſtance Exod. XX. 4.

CHAP. XXX.

V. 2. — *in whom old Age was periſhed.* עליהמו אבד כלח:] By this obſcure Phraſe our Tranſlators ſeem to have underſtood, "That "their Fathers died for Famine before they came to Age;" as appears by a Note in the old Verſion. But it is moſt probable that the printed Text is corrupt in this Place; for כלח is not acknowledged by any of the ancient Verſions, except one of the Targums; and the LXX, Syriac, Arabic, and Symmachus read כלה, which makes an excellent Senſe when connected with the preceding Part of the Verſe; thus — *Yea, what* was *the Strength of their Hands to me,* when THE WHOLE OF IT WAS SPENT UPON THEMSELVES. However, if this Lection be not admitted, I would at leaſt render the Text, as it is now read, thus --- WHOSE OLD AGE WAS WITHERED. See the Verb אבד thus uſed, Jon. IV. 10.

V. 3. — *fleeing*

V. 3. — *fleeing into the Wilderneſs in former Time deſolate and waſte.* הערקים ציה אמש שואה ומשאה :] Theſe Words would be clearer, were they rendered thus --- FLEEING LATELY INTO THE WILDERNESS, which is DESOLATE AND WASTE: or --- INTO THE WILDERNESS, UNTO DESOLATION AND DESTRUCTION.

V. 4. *Who cut up Mallows by the Buſhes*; — הקטפים מלוח עלי שיח] That *Mallows* were uſed for Food appears from Horace, *viz.*

——— *me paſcunt olivæ*
Me cichoreæ, leveſque MALVÆ. Lib. I. Ode 31.

Again ——— *aut gravi*
MALVÆ *ſalubres corpori.* Epod. II.

So alſo Martial —— *Utere lactucis, et mollibus utere* MALVIS.
Lib. III. Epig. 88.

—— *and Juniper Roots* for *their Meat.* ושרש רתמים לחמם :] Out of the Root of the רתם grew an Excreſcence, which alſo ſometimes ſerved for Food to the pooreſt People. See Bochart *Hierob.* P. II. P. 246.

V. 5. *They were driven from among* Men: מן גו ינרשו] The Word גו never ſignifies any Thing elſe than a *Carcaſe*, *Body*, or *Back*. None of which Senſes can be here applicable. I would therefore read the Text thus — מן גוי גרשו — and render it — THEY WERE DRIVEN FORTH FROM THE PEOPLE.

V. 7. — *under the Nettles they were gathered together.* תחת חרול יספחו :] Rather — UNDER THE SHRUBS. For חרול properly ſignifies the *Paliurus*, a THORNY SHRUB, according to Bochart. See *Hierobot.*

V. 8. They were *Children of Fools*, — בני נבל] Rather, I think — They were a CONTEMPTIBLE GENERATION: for נבל in Scripture generally ſignifies *one who has no Reputation*; or who is deſtitute of Wiſdom, Goodneſs, and every Principle of Virtue. The Words which immediately follow ſeem to determine for this Senſe.

—— *yea, Children of baſe Men:* גם בני בלי שם] I ſee no Reaſon for departing from the Proper Senſe of the Words; for CHILDREN OF NO NAME, or OF NO ACCOUNT, is a Phraſe univerſally underſtood. We uſe it in Proſe, as well as Verſe. Thus Bacon ſays; "Viſit "eminent Perſons of great *Name* abroad:" And Shakeſpear — "What "Men of *Name* reſort to him." So in Latin, *magnum* NOMEN *in oratoribus*

toribus habuerunt. Cic. and *homo* NULLIUS NOMINIS ſignifies *a low deſpicable Fellow*. So alſo in Greek — *απο γαρ της μαχης το τοτε* ONOMA *μεγιστον ηυξετο*· Philoſtr. *ap. Steph.*

V. 11. *Becauſe he hath looſed my Cord,* —כי יתרי פתח] The Subject to the Verb is ſuppoſed to be *God*; and is ſupplied in the old Verſion. But the Verb is in Pyhal, and ought to be tranſlated IS RELAXED; becauſe שלח is rendered in the next Hemiſtic by *letting looſe*. This ſeems to be an Alluſion to *the ſtretched Cords* by which Job's *Tent* was fixed to the Ground.

—— *they have alſo let looſe the Bridle before me.* ורסן מפני שלחו :] Our Verſion is here not very intelligible. Either the Words ought to be rendered in the figurative Senſe, *viz.* THEY HAVE CAST OFF RESTRAINT BEFORE ME: or a Note to that Effect ought to be added in the Margin, as in the old Verſion.

V. 12. *Upon* my *right* Hand *riſe the youth:* — על ימין פרחח יקומו] The laſt Letter in פרחח is ſuſpicious, as we meet with few *quadriliteral* radical words: but פרח with its Affixes is common. The Targum read here evidently פרחם THEIR YOUTH.

V. 13. — *they* have no *helper*. לא עזר למו :] Rather, I think — there is NO HELPER AMONG THEM, that is, *none ready to aſſiſt me*. This Senſe the whole Scope of the Place ſeems evidently to require: and that this Conſtruction may be admitted, ſee Exod. XII. 2. Numb. III. 40, &c.

V. 14. *They came* upon me *as a wide Breaking in* of Waters: *in the Deſolation they rolled themſelves* upon me. כפרץ רחב יאתיו — תחת שאה התגלגלו :] Rather — THEY CAME AS A WIDE TORRENT; THEY ROLLED THEMSELVES IN ORDER TO DESTROY. The Verb פרץ is applied to Waters *breaking out violently*, and I think the Noun may be uſed ſimply to denote *a violent Irruption*, or *Torrent*. See the Prepoſition תחת in ſuch a Senſe, 1 Sam. II.20. 2 Sam. XIX.21.

V. 15. *Terrors are turned upon me:* — ההפך עלי בלהות] This apparent Soleciſm would be removed by rendering — TERRORS are AN OVERTHROW TO ME. הפך has here the ה *demonſtrative:* it is thus uſed, Iſa. XXIX. 16.

—— *they purſue my Soul as the Wind*; — תרדף כרוח נדבתי] Rather --- MY SPIRIT IS AGITATED AS THE WIND: for the Reaſon juſt mentioned. The Verb is here in *Pyhal*, as Iſa. XVII. 13.

V. 17. *My*

V. 17. *My Bones are pierced in me in the Night Seaſon*; לילה עצמי נקר מעלי] Here again, for the ſame Reaſon, I render — My Body is pierced &c. עצם has this Senſe, Exod. XXIV. 10. Ch. VII. 15, and Lam. IV. 7. Or — it hath pierced my Bones; viz. *Affliction*, mentioned immediately before.

V. 18. *By the great Force* of my Diſeaſe *is my Garment changed*; ברב כח יתחפש לבושי] Rather — With great Force is my Garment changed. That is, on Account of his Weakneſs, which his Sufferings had brought upon him, "he was not able to change his "Clothes, and draw them off from his Body," as the next Hemiſtic ſeems to ſhew.

V. 20. — *I ſtand up, and thou regardeſt me* not. עמרתי ותתבנן בי ;] The negative Particle is not here wanting: the ו has that Force, being juſt before preceded by לא. The true Verſion therefore is —— I stand up; neither regardest thou me.

V. 24. *Howbeit, he will not ſtretch out* his *Hand to the Grave*; אך לא בעי ישלח יד] Rather — Howbeit, upon Intreaty he will not stretch out the Hand. בעי comes from בעה *to aſk*; not from עיה, which ſignifies only *an Heap*; and is not to the Purpoſe, as the next Hemiſtic ſhews.

—— *though they cry in his Deſtruction.* אם בפידו להן שוע :] Rather --- if they cry when he destroyeth. להן is put here for להם. Many ſuch Chaldee Terminations of Plurals occur in this Book.

V. 27. —— *the Days of Affliction prevented me.* קדמני ימי עני :] Rather — rushed in upon me. See this Word explained Ch. III. v. 12.

V. 31. *My Harp alſo is* turned *to Mourning*, — ויהו לאבל כנרי] Rather --- My Harp also is become mournful. The Abſtract for the Concrete; than which Nothing is more common in the Eaſtern Poetry. ל is here prefixed either to the Nominative, according to Noldius, as יהיו לבשר אחד — *and they ſhall be one Fleſh.* Gen. II. 24. והייתי לכם לאלהים — *and I will be to you a God*, Exod. VI. 7. Or it is an oblique Caſe uſed for the Nominative, as, Urbem *quam ſtatuo* — in Virgil; and exitio *eſt avidis mare nautis*; or it may be a Prepoſition ſignifying *for*, or *in the Place of*.

CHAP. XXXI.

V. 3. —*and a ſtrange* Puniſhment *to the Workers of Iniquity.* ונכר לפעלי און] *Qu.* ought not נכר to be here rendered A DISOWNING or DISAVOWAL? It is uſed preciſely in the ſame Senſe, and conjoined with *Deſtruction*, as here, Obad. V. 12.

V. 11. —*it is an Iniquity* to be puniſhed by *the Judges.* הוא עון פלילים] Rather—IT is AN HEINOUS (or ARBITRATORY) CRIME, *i. e.* an Iniquity which any Arbitrator, even the Criminal himſelf, would condemn. See Taylor, Schultens, and Guſſet.

V. 20. *If his Loins have not bleſſed me, and* if *he were* not *warmed with the Fleece of my Sheep.* אם לא ברכוני חלצו — ומגז כבשי יתחמם] The latter Hemiſtic ought doubtleſs to be rendered — NOR WERE HE WARMED &c. See the laſt Ch. V. 20.

V. 24. —*or have ſaid to fine Gold,* Thou art *my Confidence.* ולמתם אמרתי מבטחי] Rather —— OR HAVE CALLED FINE GOLD MY CONFIDENCE. Thus אמר is rendered, Iſa. V. 20.

V. 27. —*or my Mouth hath kiſſed my Hand.* ונשק ידי לפי] In this and the preceding Verſe are evident Alluſions to the ſuperſtitious Rites of Idolaters. The Cuſtom of *kiſſing the Hand*, in Token of Adoration, is very ancient, as well as univerſal. The Ground of it appears to me to be Awe or Reſpect: thus Job, when he determines to be ſilent before God ſays, *I will lay my Hand upon my Mouth.* Ch. XL. 4. Pliny, where he enumerates ſtrange Cuſtoms, (that of bowing when another ſneezes is, by the by, not omitted) ſays; *In adorando dextram ad oſculum referimus, totumque corpus circumagimus; quod in lævum, Galliæ religioſius credunt.* Nat. Hiſt. B. XXVIII. C. 2. Apuleius obſerves, that "many of his Countrymen applied *their right Hand to* "*their Mouths*, the firſt Finger being upon the Thumb erect, in order "that they might perform due Adoration to the Goddeſs Venus." *De Aſin.* L. IV. And, in another Place, he takes Notice of a Perſon, who thought it a Crime *to kiſs his Hand*, when he paſſed by a Temple. *Apol.* I. Lucian alſo remarks, that the poor, who had Nothing to offer in Sacrifice but *the kiſſing of their Hands*, were not excluded. *Dial. de Sacrif.* Laſtly, it may not be improper to obſerve in this Place, that the Syrians to this Day, when they receive the holy Sacrament, are

ſaid

ſaid to *kiſs* the Bread and Cup before they partake of them. *Vie de Monſ. De Chateuil.*

V. 31. *If the Men of my Tabernacle ſaid not,* אם לא אמרו מתי — אהלי] This cannot be the Senſe of the Place: it ought to be rendered --- SURELY THE MEN OF MY TABERNACLE SAID --- See אם לא thus rendered Numb. XIV. 35. Joſh. XIV, 9. and V. 36.

V. 40. *The Words of Job are ended.* : תמו דברי איוב] As this is doubtleſs a marginal Gloſs, which has unwarrantably crept into the Text; ought it not to be diſtinguiſhed by other Characters? In the old Verſion theſe Words are written in capital Letters.

CHAP. XXXII.

V. 16, 17. *When I had waited, (for they ſpake not, but ſtood ſtill,* and *anſwered no more.)* I ſaid, *I will alſo anſwer my Part*; &c. —— והוחלתי כי לא דברו — כי עמדו לא ענו עוד : אענה אף אנו חלקי ונו"] The Parentheſis might be here omitted, and the two Verſes rendered without Addition --- AND I WAITED, BUT THEY SPAKE NOT; BUT STOOD STILL, WITHOUT ANSWERING MORE: So I WILL SPEAK MY PART; &c. See אף thus conſtrued Ch. XXXVI. 16.

CHAP. XXXIII.

V. 5. — *ſet* thy Words *in Order before me, ſtand up.* ערכה לפני : התיצבה] Rather — PREPARE THYSELF, STAND BEFORE ME. As Numb. XXIII. 4. Pſ. XXIII. 5.

V. 19. — *and the Multitude of his Bones with ſtrong* Pain. ורוב עצמיו אתן :] Some Copies read here וריב, which makes a better Senſe, *viz.* AND there is A STRONG CONTENTION IN HIS BONES: agreeably to the Phraſe we meet Pſ. XXXVIII. 4. אין שלום בעצמי, *there is no Peace in my Bones:* or — XXII. 4. — *all my Bones are out of Joint.*

V. 20. *So that his Life abhorreth Bread:* וזהמתו חיתו לחם] Rather---So THAT HIS APPETITE MAKETH HIM TO ABHOR MEAT. See חיה ſo rendered Ch. XXXVIII. 39. This Verb זהם occurs only here; the Signification is properly derived from the Arabic زهم *Pingue-*

dine

guedine illitum fuit, item *fætuit*. I give it a tranſitive Senſe (which many Verbs have, though not in *Hiph.*) becauſe of the Affix.

V. 21. — *and his Bones* that *were not ſeen ſtick out.* ושפו עצמתיו לא ראו :] Rather — AND HIS BONES ARE BROKEN, that they CANNOT BE PERCEIVED. This Verb alſo occurs only in this Place; and I give it the Chaldee Signification, as the moſt warrantable of any; which the Arabic alſo countenances.

V. 27. *He looketh upon Men, and* if any *ſay, I have ſinned:* ישר על אנשים ויאמר חטאתי] The marginal Lection ought I think to be here admitted, *viz.* HE WILL LOOK UPON MEN, AND SAY, I HAVE SINNED.

V. 28. *He will deliver his Soul* — פדה נפשי] There ſeems to be no Reaſon for adopting the Maſſoretical Lection. The preſent Text is, at leaſt, as clear; and is countenanced by more of the ancient Verſions. I would therefore render — HE WILL DELIVER MY SOUL; and preſently after — וחיתי AND MY LIFE &c.

CHAP. XXXIV.

V. 1. *Furthermore, Elihu anſwered and ſaid.* ויען אליהוא ויאמר :] Rather — SPAKE AND SAID: as Ch. III. 2. and XXXV. 1. for none had replied to Elihu.

V. 6. *Should I lie againſt my Right?* — על משפטי אכזב] Rather, I think---I AM DISAPPOINTED (or FRUSTRATED) OF MY RIGHT. See כזב thus uſed Ch. XLI. 9, &c.

—— *my Wound* is *incurable without Tranſgreſſion.* אנוש חצי בלי פשע :] Our Tranſlators here uſe a very bold Figure; by making חצי, the conſtant Senſe of which is AN ARROW, to ſignify *a Wound*. I cannot deny that Inſtances of ſuch Metonymies, of Cauſe for Effect, and the like, occur in the beſt Writers: but here there is no Neceſſity to depart from the Proper Senſe of the Words; which may be rendered --- I AM DESPERATELY PIERCED THROUGH by ARROWS &c. אנוש is here conſidered as the firſt Perſon of the Future, as Pſ. LXIX. 20. and חצי uſed ſpecially, as in Abundance of Places, for חציים. See what was obſerved on ידי Ch. XXIII. 2. which adds Weight to this Interpretation.

V. 10. — *far*

V. 10. — *far be it from God* that he ſhould do *Wickedneſs*; *and* from *the Almighty*, that he ſhould commit *Iniquity*. חללה לאל מרשע — ושדי מעול :] The Analyſis of this Idiom ſeems to me to be this — *Profaneneſs would be to God in doing Wickedneſs*, and *to the Almighty in committing Iniquity*: for both the Verbs are in the Infinitive; as in theſe Inſtances — ירא מהביט אל אלהים, *he was afraid to look* (literally *in looking*) *upon God*; Exod. III. 6. and ויכלו מחלק את הארץ, *and they made an End of dividing* (literally *in* or *from dividing*) *the Earth*; Joſh. XIX. 51. I would therefore render — FAR BE IT FROM GOD TO DO WICKEDNESS, AND FROM THE ALMIGHTY TO COMMIT INIQUITY.

V. 14. *If he ſet his Heart upon Man, if he gather* &c. — אם ישים אליו לבו — וגו"] Rather — IF HE SET HIS HEART AGAINST HIM, HE WILL GATHER &c.

V. 16. *If* thou haſt *Underſtanding*, *hear this*: — ואם בינה שמעה] בינה is here not a Subſtantive, but a Verb in the Imperative, with the ה paragogic, as Pſ. V. 1. and ought to be rendered —— BUT, I PRAY THEE, UNDERSTAND, HEAR THIS.

V. 17. *Shall even he that hateth Right govern?* האף שונא משפט יחבוש] Rather — YEA, SHALL HE THAT HATETH JUSTICE RECTIFY? for חבש never ſignifies *to govern*.

—— *and wilt thou condemn him that is moſt juſt?* ואם צדיק כביר תרשיע :] Rather —— AND WILT THOU GREATLY VEX THE RIGHTEOUS? The Conſtruction of our Verſion ſeems contrary to the Genius of the Hebrew. כביר is here conſidered as an Adverb, as Ch. XV. 10. XXXI. 25. and the Verb is uſed as 1 Sam. XIV. 47. or as V. 29.

V. 18. Is it fit *to ſay to a King*, Thou art *wicked?* האמר למלך בליעל] Rather — SHALL WICKEDNESS BE ATTRIBUTED TO (OR PUBLISHED OF, OR CONCERNING) THE KING; and UNGODLINESS, OF PRINCES? This Conſtruction ſeems eaſy; whereas the other is repugnant to the Rules of Grammar.

V. 19. How much leſs to him *that accepteth not the Perſons of Princes*: — אשר לא נשא פני שרים] This Sentence will not be defective, if we render אשר BEHOLD, HE ACCEPTETH &c. as it ought to be, 2 Sam. II. 4. — XIV. 15. That Particle, in this Senſe, is properly introduced, when the Admiration is to be raiſed, or a Contraſt is intended to be exhibited.

V. 20. — *and*

V. 20. — *and the mighty ſhall be taken away without Hand.* וימירו אביר לא ביד :] Rather — AND THEY SHALL TAKE AWAY THE MIGHTY WITHOUT FORCE: *i. e.* he will be ſo feeble, that Force, uſed againſt him, will be unneceſſary.

V. 22. There is *no Darkneſs, nor Shadow of Death, where the workers of Iniquity may hide themſelves.* אין חשך ואין צלמות — להסתר שם פעלי און :] Rather — NEITHER DARKNESS, NOR THE SHADOW OF DEATH WILL HIDE THERE THE WORKERS OF INIQUITY: the Infinitive for the Preter.

V. 23. *For he will not lay upon Man more* than right; כי לא על איש ישים עוד] *Qu.* ought not this Hemiſtic to be rendered — FOR NEITHER YET WILL HE DECREE (or ORDAIN) IN RESPECT TO MAN? See ישים thus uſed, Iſa. LXI. 3. and Hab. I. 12. and in reſpect to the על, ſee Numb. VIII. 22. 1 Kings XXII. 8.

V. 30. *That the Hypocrite reign not, leſt the People be enſnared.* ממלך אדם חנף — ממקשי עם :] Rather —— THE HYPOCRITE IS MADE TO REIGN, ON ACCOUNT OF THE SNARES OF THE PEOPLE. The Verb is here conſidered as the Participle *Pahul*, and the Prepoſition, as Exod. VI. 9. Deut. VII. 7. See the ſame Sentiment, Iſa. III. 4, 5, &c.

V. 31. *Surely it is meet to be ſaid unto God, I have borne* Chaſtiſement, *I will not offend* any more. [כי אל אל האמר — נשאתי לא אחבל :] Rather, I think --- SURELY IT MAY BE SAID UNTO GOD, I HAVE BEEN DECEIVED; I WILL NOT ACT CORRUPTLY.

CHAP. XXXV.

V. 3. *For thou ſaidſt, What Advantage will it be unto thee?* and, *What Profit ſhall I have* if I be cleanſed *from my Sin?* כי תאמר מה יסכן לך — מה אעיל מחטאתי :] Rather — FOR THOU SAIDST, WHAT ADVANTAGE WILL THERE BE UNTO THEE, and WHAT PROFIT SHALL I HAVE, FROM MY LOSS, or SUFFERING? Thus is חטא rendered Gen. XXXI. 39. and ought to be — XLIII. 9.

V. 8. *Thy Wickedneſs* may hurt *a Man as thou* art: *and thy Righteouſneſs* may profit *the Son of Man.* לאיש כמוך רשעך — לבן אדם צדקתך :] The Senſe I think is ſufficiently clear without any other Addition

dition than the Verb Subſtantive, thus — THY WICKEDNESS IS FOR A MAN AS THYSELF; AND THY RIGHTEOUSNESS FOR THE SON OF MAN.

V. 9. *By Reaſon of the Multitude of Oppreſſions they make* the oppreſſed *to cry:* — מרוב עשוקים יזעיקו] The Verb ישועו, *they cry out*, which immediately follows, ſeems to determine that יזעיקו is here to be conſidered as in the firſt Conjugation, as it frequently is; ſo that this Place might be rendered --- THEY BEWAIL BY REASON OF THE MULTITUDE OF OPPRESSIONS.

V. 14. *Although thou ſayeſt thou ſhalt not ſee him,* yet *Judgment* is *before him, therefore truſt thou in him.* אף כי תאמר לא תשורנו — דין לפניו ותחולל לו :] Rather — NOTWITHSTANDING THOU HAST SAID THOU SHALT NOT SEE HIM; EXECUTE JUDGMENT BEFORE HIM, AND THOU MAYEST WAIT FOR HIM.

V. 15. *But now, becauſe* it is *not* ſo, *he hath viſited in his Anger*; yet *he knoweth* it *not in great Extremity.* ועתה כי אין פקד אפו — ולא ידע בפש מאד :] Our Tranſlators make God the Subject of the firſt Hemiſtic, and Job of the latter; as appears by the Margin; which is harſh. They next derive פש from פוץ; which is ſurely unjuſtifiable. And, to compleat all, after having coined a new Word, they give it an arbitrary Senſe, which has not the moſt diſtant Connection with the Root. There is the ſtrongeſt Evidence that this Word is defective in the printed Text; that, inſtead of בפש, it ought to be written בפשע: for the LXX render it παραπτωμα, ſo does Theodotion; Symmachus παραπτωματα, and the Vulgate *Scelus:* and the Syriac and Arabic evidently countenance this Lection. The Chaldee is corrupt. On the Authority therefore of all theſe diſtinct Witneſſes, we cannot heſitate to admit this Reading, and render the Verſe thus — BUT NOW, BECAUSE HIS ANGER HATH NOT VISITED, AND HE HATH NOT REGARDED TRANSGRESSION GREATLY &c.

CHAP. XXXVI.

V. 4. — *he that is perfect in Knowledge* is *with thee.* חמים דעות עמך ;] Rather, I think — but PERFECT KNOWLEDGE (literally *the Perfection*, or *the Oracle, of Knowledge*) ſhall be WITH THEE.

V. 5. *Behold God* is *mighty and deſpiſeth not any:* he is *mighty* in *Strength* and *Wiſdom.* הן אל כביר ולא ימאס — כביר כח לב :] Our

Verſion ſupplies here the Prepoſition and copulative Particle, that the laſt Hemiſtic may bear the Senſe given to it. But, if without theſe Additions, a Senſe, better in itſelf, and more agreeable to the Context, can be deduced from the ſame Letters, in the very ſame Order, is it not to be admitted? And this is done by bringing cloſer the four laſt Letters; or making one Word out of two. כחלב will then have the uſual Particle of Compariſon prefixed, and חלב will ſignify *a Suckling*, as 1 Sam. VII. 9. thus — THOUGH GOD be MIGHTY, YET HE DESPISETH NOT: though MIGHTY, yet AS A SUCKLING: *i. e.* gentle. The Particle הן is thus uſed Jer. II. 10. The Antitheſis of the next Verſe favours alſo this Interpretation. The Syriac and Arabic evidently read the Text, as is here propoſed: but miſtook the Senſe.

V. 16. *Even ſo would he have removed thee out of the ſtrait* into *a broad Place, where* there is *no Straitneſs.* ואף הסיתך מפי צר — רחב תחתיה: לא מוצק] In the Hebrew each of theſe Hemiſtics contains a diſtinct Sentiment; which may not improperly be thus rendered — EVEN SO WOULD HE HAVE RESCUED THEE FROM THE JAWS OF THE OPPRESSOR; HE WOULD HAVE GIVEN thee ROOM INSTEAD OF STRAITNESS; (or --- LARGE, NOT STRAIT ſhould have been THY PLACE.) For תחת is uſed ſubſtantively for a Man's *Place*, Exod. X. 23. 1 Sam. XIV. 9. 2 Sam. II. 23. See V. 20.

V. 18. *Becauſe* there is *Wrath*, beware *leſt he take thee away with* his *Stroke*: — כי חמה פן יסיתך בשפק] Rather — FORASMUCH AS there is WRATH, BE THOU NOT MOVED TO SELF-CONFIDENCE, (or SELF-COMPLACENCY;) which is the Senſe of שפק; ſee Taylor. The Verb is imperſonal, and implies the Senſe here given to it. The Fault which Elihu finds with Job is his thinking too well of himſelf, and not humbling himſelf ſufficiently under the Divine Chaſtiſement.

V. 19. — *not Gold, nor all the Forces of Strength.* לא בצר וכל מאמצי כח;] Theſe Words would be more intelligible were they rendered, as they certainly may be — NOT GOLD, NOR ALL THE POWERS OF WEALTH. See Ch. VI. 22. Prov. V. 10. &c.

V. 20. *Deſire not the Night, when People are cut off in their Place.* אל תשאף הלילה — לעלות עמים תחתם:] Rather — DESIRE NOT THE NIGHT, IN ORDER TO DESTROY THE PEOPLE, WHOM

THOU

THOU HAST TAKEN; (or — IN THEIR PLACE, *i. e.* murder them in their Houſes.) I give the Verb עלה the Senſe it has, Pſ. CII. 24.

V. 23. *Who hath enjoined him his Way?* — מי פקד עליו דרכו] The Verb פקד, when it has the Prepoſition על or עלי after it, ſignifies *To animadvert upon, to correct* or *puniſh*. This Place ought therefore to be rendered — WHO CAN CHARGE HIM WITH HIS WAY? or --- WHO CAN ANIMADVERT UPON HIM FOR HIS WAY? And this Senſe will perfectly agree with the next Hemiſtic.

V. 25. *Every Man* — כל אדם] Rather — EVERY ONE, becauſe אנוש, *Man*, follows immediately after.

V. 27. *For he maketh ſmall the Drops of Water: they pour down Rain according to the Vapour thereof.* כי יגרע נטפי מים — יזקו מטר לאדו :] Neither the Verb, nor the Pronoun, of the laſt Hemiſtic ſeems to have any Antecedent, as they are rendered in our Verſion. Theſe Faults however are not to be charged on the Text; for it may be rendered—FOR HE MAKETH SMALL THE DROPS OF THE WATER, which POURETH DOWN RAIN THROUGH HIS VAPOUR: Or --- FOR HE RESTRAINETH THE DROPS OF THE WATERS, which POUR DOWN RAIN THROUGH THE VAPOUR; (V. 28.) AND WHICH THE CLOUDS &c.

V. 29. *Alſo can* any *underſtand the Spreadings of the Clouds*, — אף אם יבין מפרשי עב] The natural Conſtruction of the Words, abſtractedly conſidered, the Syntax, and the Context, conſpire to make God the Subject of this Verſe; which ought to be rendered — YEA, VERILY HE UNDERSTANDETH THE EXPANSIONS OF THE CLOUD, &c.

—— *or the Noiſe of his Tabernacle?* תשאות כסתו :] Rather — THE THUNDER WITHIN, viz. *within the Cloud*; or THE THUNDER OF HIS HABITATION; viz. *God's*; for God is ſaid to make the Clouds the Place of his Reſidence. See Pſ. XVIII. 11. XCVII. 2. The old Verſions render תשאות *Thunder*, and the Context evidently points out that particular Senſe.

V. 32. *With Clouds he covereth the Light:* — על כפים כסה אור] The Word כף ſignifies no where *Clouds*. It is therefore better to render this Place thus —— WITH his HANDS HE COVERETH THE LIGHT.

——*and commandeth it* not to ſhine *by* the Cloud *that cometh betwixt.* ויצו עליה במפגיע ;] Rather --- AND COMMANDETH THE UPPER REGION BY THAT WHICH IS INTERPOSED ; *i. e.* by ſuch Interpoſition He as it were iſſues His Orders to the upper Regions above the Clouds, that their Radiance ſhould not viſit the Earth. עליה is not here a Prepoſition with the affix Pronoun, becauſe it cannot agree with אור, its ſuppoſed Antecedent ; but ſeems to be uſed for *an upper Chamber* ; a Term not unuſual in Scripture to denote *Regions :* thus Ch. IX. 9. *the Chambers of the South* ; and Ch. XXXVII. 9. *Out of the Chamber cometh the Whirlwind* ; and Pſ. CIV. 2. 13. *He layeth the Beams of his Chambers in the Waters. — He watereth the Hills from his Chambers.* And, not to mention more Inſtances, we meet with *Chambers of Death*, Prov. Ch. VII. 27.

V. 33. — *the Cattle alſo concerning the Vapour.* מקנה אף על עולה ;] Theſe very obſcure Words, which have ſo much perplexed the Critics, may, I think, without Violence admit of this Conſtruction, *viz.* IT IS RED HOT WITH INDIGNATION, THEREFORE IT BURNETH. מקנה is here conſidered as the Part. ſing. m. *Hiph.* for מקנא, as Ezek. VIII. 3. Now the Verb קנא in Arabic, ſo alſo in Hebrew primarily, ſignifies *to be red hot, to be inflamed* ; whence is derived its moſt uſual Signification, *to be moved with Zeal.* The Prepoſition על is uſed in the like Manner as it is here, Gen. XLI. 32 ; and the Verb עלה has the Senſe of *burning*, Exod. XXVII. 20. Numb. VIII. 3. &c. Or על עולה may be conſtrued by the Gerund, *viz.* IN ASCENDING, or *all the way upwards.* The Words thus explained will perfectly agree with the three preceding Hemiſtics, which clearly deſcribe the Riſe, Progreſs, and Effect of Thunder and Lightning. Theſe Symptoms here deſcribed might well ſtrike Elihu with Awe and Trembling ; after which, as the Storm increaſeth, he goes on to deſcribe the loud Burſts of Thunder, and the Flaſhes of the Lightning.

CHAP. XXXVII.

V. 2. *Hear attentively the Noiſe of his Voice,* — שמעו שמוע ברגז קולו] Rather --- HEAR ATTENTIVELY HIS VOICE, WITH TREMBLING : or --- HEAR ATTENTIVELY THE RATTLING (or CONCUSSION) OF HIS VOICE.

V. 4. — *He thundereth with the Voice of his Excellency* ; — ירעם בקול גאונו] Would not — WITH HIS MAJESTIC VOICE — be better ?

—— *and*

——*and he will not ſtay them, when his Voice is heard.* ולא יעקבם כי ישמע קולו :] As there is no Antecedent to the plural Affix; ought not there to be a marginal Note, as in the old Verſion, *viz.* That is, *Rains and Thunders?* Or — might not the Text be read — יעקב מכי --- and thus rendered --- AND HE WILL NOT RESTRAIN THE STROKES when HIS VOICE IS HEARD? *i.e.* "the Effects of his "Thunderbolts." The very ſame Word, and ſame Conſtruction occur Jer. XVIII. 21.

V. 6. — *likewiſe to the ſmall Rain, and to the great Rain of his Strength.* ונשם מטר ונשם מטרות עזו :] Rather — LIKEWISE TO THE SHOWER OF RAIN, EVEN THE SHOWER OF THE RAINS OF HIS STRENGTH: *i.e.* even to the Showers of the moſt violent Rain.

V. 7. *He ſealeth up the Hand of every Man:* — ביד כל אדם יחתום] Rather, I think — BY MEANS of them (*viz.* the violent Rains juſt mentioned) HE SHUTTETH UP EVERY MAN. ביד ſignifies here *through the Agency* or *Inſtrumentality*. There may perhaps appear a Sort of Catachreſis in attributing *Hands to Clouds*, or *to the Tongue*; as Prov. XVIII. 21. &c. but in all theſe Caſes, where the Head, Hand, Heart, Feet, or other Parts of Body, are uſed with reference to inanimate Matter, the Etymology is not ſo much to be attended to as the Analogy.

V. 8. — *and remain in their Places.* ובמעונותיה תשכן :] Rather — IN THEIR CAVERNS; *exegetical* of DENS in the preceding Hemiſtic.

V. 9. *Out of the South cometh the Whirlwind, and Cold out of the North.* מן החדר תבוא סופה — ממזרים קרה :] What the preciſe Idea conveyed by theſe Words, חדר and מזרים, is, cannot be determined with Certainty. Our Tranſlators give the firſt the Senſe of *South*, becauſe that Word is joined to it Ch. IX. 9. and of courſe, by a Sort of Analogy, founded on Experience, make the other Word to ſignify *the North*. This, it muſt be acknowledged, is but a weak Foundation to build upon: a better Ground, however, in my Opinion might be found, were we to render החדר THE UPPER REGIONS; for it ſignifies a *Chamber*, a *Receſs*, or *Repoſitory*, as Ch. IX. 9. Pſ. CXXXV. 7. In regard to the other correſponding Word, it appears to me to be a Miſtake for אצרים or אצרות, a Word of the ſame Import as its Relative, and uſed in a Parallel Place in the next Chap. V. 22. But I lay no Streſs on this Conjecture; and would therefore render מזרים THE CONSTEL-

CONSTELLATIONS, a generic Name, to which it has an indubitable Right.

V. 11. *Alſo by watering he wearieth the thick Cloud:*—אף ברי יטריח עב] Rather --- ALSO WITH FAIR WIND HE DRIVETH AWAY THE THICK CLOUD. This doubtleſs is the true Senſe of ברי in this Place, from the Verb ברר *To make clean, clear, and bright.* But where our Tranſlators got the Idea of *watering*, I cannot find. As the Verb טרח occurs only in this Place, I give it the Signification of the Arabic طرح, *Longe removit, amandavit.*

—— *he ſcattereth his bright Cloud.* יפיץ ענן אורו :] Rather —— HE SCATTERETH THE CLOUD BY HIS LIGHT (or BRIGHTNESS.)

V. 12. — *upon the Face of the World in the Earth.* על פני תבל ארצה :] The old Verſion ſeems here preferable, *viz.* UPON THE FACE OF THE WHOLE WORLD; which correſponds to the *Orbis terrarum* of the Latins.

V. 13. *He cauſeth it to come, whether for Correction, or for his Land, or for Mercy.* אם לשבט אם לארצו — אם לחסד ימצאהו :] It is not improbable that אם is repeated before לארץ by the Miſtake of an ignorant Tranſcriber, who finding the ל prefixed might think it neceſſary to add the אם too, as in the other Inſtances. Without it the Senſe would be complete and proper — HE CAUSETH IT TO COME UPON HIS LAND, WHETHER FOR CORRECTION, OR FOR MERCY.

V. 15. — *and cauſed the Light of his Cloud to ſhine.* יהפיע אור ענגו :] Rather --- AND CAUSED THE LIGHT TO ILLUMINATE THE CLOUD.

V. 16. *Doſt thou know* &c. והתדע וגו] AND DOST THOU KNOW —? I add the ו from the laſt Word; imagining it more neceſſary in this Place than there.

V. 18. — which is *ſtrong*, and *as a molten looking Glaſs?* חזקים כראי מוצק :] Rather — which is SOLID LIKE A MOLTEN MIRROUR. Our Tranſlators, not ſeeing the Connection between Strength and a Looking Glaſs, make of each of thoſe Ideas ſeparate Articles. But it ought to be remembered, that the Inſtruments originally uſed for the Purpoſe of reflecting the Light were Plates of poliſhed Metal; than which a more apt Simile could not be uſed in reſpect to the Sky.

V. 19. —for

V. 19. —— for *we cannot order* our Speech *by reaſon of Darkneſs.* לא נערך מפני חשך :] Rather — WE CANNOT BE PREPARED BY REASON OF DARKNESS. See Ch. XXXIII. 5.

V. 20. *Shall it be told him that I ſpeak? if a Man ſpeak, ſurely he ſhall be ſwallowed up.*] היספר לו כי אדבר — אם אמר איש כי יבלע : Rather --- SHALL IT BE SAID TO HIM, BUT (or SURELY) I WILL SPEAK? IF ANY ONE SAY SO, HE SHALL BE SWALLOWED UP. Our Tranſlators make the firſt Hemiſtic to have reference to God's Omniſcience: but the Context directly oppoſes that Senſe. It ſeems more probable that this alludes to Job's great Preſumption, in wiſhing to be able to find God in order to diſpute with him. Ch. XXIII. 3, 4. See alſo XVI. 21.

V. 21. *And now* Men *ſee not the bright Light, which* is *in the Clouds: but the Wind paſſeth and cleanſeth them.* ועתה לא ראו אור — בהיר הוא בשחקים — ורוח עברה ותטהרם :] Rather — AND NOW MEN SEE NOT THE LIGHT, WHICH IS BRIGHT ABOVE (or WITHIN) THE CLOUDS, TILL THE WIND &c. See ב thus uſed, Numb. XIV. 10. Deut. XXXI. 15. Exod. XX. 10. and ו Gen. XVIII. 5. 1 Sam. XIV. 24.

V. 22. — *with God* is *terrible Majeſty.* על אלוה נורא הוד :] Rather --- ABOVE is GOD OF TREMENDOUS MAJESTY. See the Prepoſition thus conſtrued, Lev. XV. 25.

V. 23. Touching *the Almighty, we cannot find him out:* שדי לא מצאנהו] The Affix Pronoun might with Propriety be paſſed over unnoticed, as being an *Hebraiſm*; thus — WE CANNOT FIND OUT THE ALMIGHTY.

—— *and in Plenty of Juſtice,* ורב צדקה] Rather — AND PLENTEOUS IN RIGHTEOUSNESS. As Exod. XXXIV. 6. &c.

CHAP. XXXVIII.

V. 8. — *when it brake forth,* as if *it had iſſued out of the Womb.* בגיחו מרחם יצא :] Simply thus —— WHEN IT BRAKE FORTH, ISSUING OUT OF THE WOMB.

V. 10. — *and brake up for it my decreed Place:* ואשבר עליו חקי :] In the Margin we read — *and eſtabliſhed my Decree upon it*; which is

a

a much better Senſe: The old Verſion is to the ſame Effect: but שבר does no where elſe ſignify *to eſtabliſh*. This Signification may however I think be juſtified from the Arabic Verb شبر *Spithamis dimenſus fuit. Donavit. Præbuit.*

V. 12. — *and cauſed the Dayſpring to know it's Place.* ידעתה שחר מקומו :] Here the maſſoretical Lection ought doubtleſs to be inſerted into the Text; *viz.* ידעת השחר.

V. 14. *It is turned as Clay* to *the Seal, and they ſtand as a Garment.* תתהפך כחמר חותם — ויתיצבו כמו לבוש :] The Connection of this Verſe, as it is now read in our Verſion, is not obvious. The Tranſlation of it ought I think to be this — IT IS CHANGED AS CLAY by AN IMPRESSION; AND THEY ARE MADE TO STAND FORTH AS A GARMENT upon it, that is, covering the Earth with their Light. So God is ſaid *to cover Himſelf with Light as with a Garment.* Pſ. CIV. 2. The Antecedent to the ſingular Pronoun is *the Earth*; and the plural Pronoun has *the Morning and the Dayſpring* for its Antecedent. The Senſe of the former Hemiſtic ſeems to be — "The Earth, after the "Gloom of the Night is paſt, is as much changed in its external Ap- "pearance, as the rude Maſs of Clay is by the Form it receives from Art."

V. 15. — *and the high Arm ſhall be broken.* וזרוע רמה תשבר :] Rather --- AND THE ARM OF THE DECEIVER SHALL BE BROKEN. For רמה is not derived from רום; but is the Participle of רמה *To hurt in an unexpected perfidious Way.*

V. 21. — *or* becauſe *the Number of thy Days* is *great.* ומספר ימיך רבים :] ספר cannot poſſibly agree with רבים, and מ is here a Preposition ſignifying *on account of.* It would therefore be more accurate to render --- OR ON ACCOUNT OF THE NUMBER OF THY MANY DAYS.

V. 24. which *ſcattereth the Eaſt Wind upon the Earth.* יפץ קדים על ארץ :] Rather — AND THE EAST WIND SCATTERED UPON THE EARTH; אי זה הדרך, *by what Way*, being repeated from the preceding Hemiſtic.

V. 26. — *wherein* there is *no Man.* לא אדם בו :] Rather — WHEREIN there is NO ONE, or NO INHABITANT; becauſe איש is rendered *Man* in the preceding Hemiſtic.

V. 30. *The*

V. 30. *The Waters are hid as* with *a Stone*; — כאבן מים יתחבאו] Moſt of the ancient Verſions give חבא the Signification of *growing hard*; which I think is the Senſe of it in this Place; for though this Verb ſignifies only *to hide*, yet by Analogy it may ſurely be extended ſo as to convey the Idea of *Congelation*, as is done in reſpect to the Verb in the next Hemiſtic. The Poverty of the Hebrew in point of Copiouſneſs is well known: and in this Caſe, where the Language does not furniſh a Proper Word, what can be more natural than to expreſs that Sentiment by the Phraſe — *the Waters hide themſelves*, when they are no longer fluid? I would therefore render — THE WATERS ARE CONGEALED LIKE A STONE.

V. 31. *Canſt thou bind the ſweet Influences of Pleiades, or looſe the Bands of Orion?* &c. התקשר מעדנות כימה — או משכות כסיל תפתח: וגו] Rather — CANST THOU RESTRAIN —? Thus Homer in deſcribing Achilles's Shield, takes Notice of the very ſame Stars, which is very remarkable, Iliad Σ. v. 485.

Εν δε τα τειρεα παντα, τα τ' ουρανος εςεφανωται,
Πληϊαδας Θ' Υαδας τε, το τε σθενος Ωριωνος,
Αρκτον Θ', ην και αμαξαν επικλησιν καλεουσιν.

V. 36. — *or who hath given Underſtanding to the Heart?* או מי נתן לשכוי בינה:] This ſtrange Word לשכוי cannot I think but be a Miſtake for לשכית or לשכיות, as it is written in other Places. It ought, however, to be rendered — (not *to the Heart*, but) — TO THE IMAGINATION.

CHAP. XXXIX.

V. 1. — or, *canſt thou mark when the Hinds do calve?* חלל אילות תשמר:] Rather --- HAST THOU OBSERVED THE TRAVAIL OF THE HINDS? For this is not only the more uſual Senſe of חלל: but the Tautology of our Verſion in the next Verſe is hereby avoided. It is moreover obſerved by Bochart, and others, that Hinds bring forth their young with great Difficulty.

V. 3. — *they caſt out their Sorrows.* חבליהם תשלחנה:] As the Verb חבל, among other Significations, ſignifies to *travail* or *bring forth a young one*, the Derivative may well be ſuppoſed to ſignify AN OFFSPRING, or YOUNG; and ſhould I think be ſo rendered here as it is in the LXX.

V. 5. *Who hath ſent out the wild Aſs free?* — מי שלח פרא חפשי] If the פרא and the ערוד are really the ſame Creature (as Bochart aſſerts, but does not prove;) I would ſtill give the Latin Name to the firſt, *viz.* THE ONAGER; to avoid Tautology. Thus we retain the foreign Name of foreign wild Beaſts, as *Hyæna*, *Rhinoceros*, *Hippopotamus* &c. This Animal ſeems to have no Affinity with the common Aſs, but in the Name; for it is beautiful, exceſſively ſwift, and wild. *Hieroz.* B. III. C. 16.

V. 8. *The Range of the Mountains* is *his Paſture:* — יתור הרים מרעהו] Rather --- THE EXCELLENCY (or THE ABUNDANCE) OF THE MOUNTAINS &c. *i. e.* "He chuſes for his Food whatever is moſt "excellent among their Produce." I derive this Word from יתר; which is more agreeable to Rule than to make it a Root, as ſome Lexicographers do; or to deduce it from תור *exploravit.*

V. 13. Gaveſt thou *the goodly Wings unto the Peacocks?* כנף רננים נעלסה] Rather — THE WING OF OSTRICHES VIBRATES WITH EXULTATION; or (more probably) --- CARRIES THEM IN THEIR COURSE. The firſt is the Senſe of the Verb עלם, the latter of غلس.

—— *or Wings and Feathers unto the Oſtrich?* אם אברה חסידה ונצה :] Rather — So do THE WING AND FEATHERS, THE STORK. This ought to be conſidered as a *Parentheſis*; becauſe what follows has reference to the Oſtrich.

V. 18. *What Time ſhe lifteth up herſelf on high*; — כעת במרום תמריא] Rather — AT THE TIME SHE HAUGHTILY ASSUMES COURAGE: for the Oſtrich cannot *ſoar*, as other Birds: beſides the Verb מרא occurs only in this Place, and in Arabic it ſignifies in the 5th Conj. *fortitudinem præ ſe tulit, vel ſimulavit: et ejus gloriam captavit per vituperium.*

V. 19. — *haſt thou clothed his Neck with Thunder?* התלביש צוארו רעמה :] Rather — HAST THOU CLOTHED HIS NECK WITH PRIDE? for רעמה has that Senſe in Chaldee, which ſeems more ſuitable than that of Thunder.

V. 20. — *the Glory of his Noſtrils is terrible.* : הוד נחרו אימה] Rather --- THE VIOLENCE OF HIS SNORTING IS TERRIBLE. So Jer. VIII. 16. See Bochart. *Hieroz. Cap.* VIII.

V. 21. *He*

V. 21. *He paweth in the Valley,* — יחפרו בעמק] The ו has here doubtleſs crept into the Text; it not being acknowledged by the old Verſions. Thus Virgil — Æn. VIII. 596.

Quadrupedante putrem ſonitu quatit ungula campum.

CHAP. XL.

V. 2. *Shall he that contendeth with the Almighty, inſtruct him?* —— הרב עם שדי יסור] Rather — IS THERE ENOUGH OF INSTRUCTION WITH THE ALMIGHTY? *i. e.* has He ſaid enough to ſhew thee thy Preſumption? LET HIM THAT REPROVETH (or pretendeth to FIND FAULT WITH) GOD ANSWER it, *i. e.* what has been already advanced. Or, DOTH CONTENTION WITH THE ALMIGHTY INSTRUCT? If ſo, LET HIM THAT REPROVETH GOD REPLY TO IT. The firſt Interpretation ſeems the better.

V. 12. — *and tread down the wicked in their Place.* והדך רשעים תחתם ;] Or — AND TREAD DOWN THE WICKED, and BREAK THEM TO PIECES. The Lexicographers make הדך an απαξ λεγομενον, and conſider it as a *Radix:* but can any Thing be more obvious, than that it is the Imperative of דכה in *Hiphil* with the *Apocope* of ה, which is not uncommon to Verbs of that Termination? See Deut. IX. 14. &c.

V. 13. — and *bind their Faces in ſecret.* פניהם חבוש בטמון ;] Rather, IN THE GRAVE; for בטמון may ſignify the Grave from טמן to hide by burying under Ground. The Senſe is —— "confine them "cloſe Priſoners in the Grave."

V. 15. *Behold now Behemoth which I made with thee:* — הנה נא בהמות אשר עשיתי עמך] Rather --- BEHOLD NOW THE HIPPOPOTAMUS, WHICH I MADE NEAR THEE; that is, "in the Nile, "bordering on Arabia, thy Country." *The Behemoth* in this Place can I think poſſibly mean no other Animal than this amphibious one deſcribed by Bochart, B. V. C. 15. See alſo B. I. C. 7. &c. The Word בהם is a very generic Appellative; the Senſe of which is in general to be reſtrained by the Word in Oppoſition. It ſometimes ſignifies *the whole Brute Creation,* as Pſ. XXVI. 6. at other times *tame, domeſtic Animals,* as Gen. I. 25. &c. But here it is confined to one particular Species; and, though the plural be uſed, this is to be conſidered as

an Hebraiſm, (or rather an Idiom common to many Languages) to denote *Magnitude*, *Excellence*, or ſome other tranſcendent Quality: thus in Greek — οι περι Σολωνα, for *Solon*: in Latin, Engliſh, French, Italian, &c. a King ſpeaks of himſelf *in the plural*, and eminent Perſonages are addreſſed, or ſpoken of, *in that Number*. St. Paul often ſpeaks of himſelf in that Style. 2 Cor. I. 3—14.

V. 17. *He moveth his Tail like a Cedar:* — יחפץ זנבו במו ארז] Rather --- HE MOVETH HIS TAIL which is LIKE A CEDAR.

— *the Sinews of his Stones* &c. גידי פחדו ישרגו] פחד is an απαξ λεγ. which Bochart has ſhewed ought to be rendered from the Arabic فاخذ THIGHS, and not from the Chaldee, as in our Verſion. *Loc. cit.*

V. 18. *His Bones* are as *ſtrong Pieces of Braſs*; *his Bones are like Bars of Iron.* עצמיו אפיקי נחשת — גרמיו כמטיל ברזל ;] Rather — HIS SMALL BONES &c. HIS LARGE BONES &c. In this Senſe are Horſes called *brazen footed*, χαλκοποδες, by Homer. Iliad. VIII. V. 41. ſo Virgil — ÆRIPEDEM *cervam* — Æn. VI. V. 802.

V. 19. *He* is *the chief of the Ways of God:* — הוא ראשית דרכי אל] Ought not this to be a little qualified, and rendered --- HE is among THE CHIEF OF GOD'S PRODUCTIONS? Thus Amalek is called *the firſt of the Nations*, for a principal one, Numb. XXIV. 20. I give דרכי the Senſe of the Syriac Verb ܕܪܟ, *genuit*, *peperit*.

—— *he that made him can make his Sword approach* unto him. העשו יגש חרבו ;] Rather --- HIS MAKER PRESENTED HIM WITH HIS TOOTH. Bochart *loc. cit.* has proved from very good Authorities that the Word חרב is of Phœnician Origin, and ſignifies here *a Tooth*, whence the Greek αρπη, which the Poets attribute to *the Hippopotamus* --- thus Nicander *Theriacωn*, V. 566.

Η ιππυ, τον Νειλος υπερ Σαιν αιθαλοεσσαν
Βοσκει, αρυρησιν δε καλιω επιβαλλεται ΑΡΠΗΝ.

Upon which the Scholiaſt obſerves, Αρπη δε σημαινει μεν δρεπανην. νυν δε τυς οδοντας λεγει· δεικνυς οτι ολυς τυς ϛαχυας τρωγει· See alſo *Nonnus* in B. XXVI. of his Διονυσιακων to the ſame Effect. Not that I ſee any Neceſſity of having Recourſe to foreign Authorities; ſince the Ground of giving to חרב the Signification of *Sword* is no other than its being an Inſtrument of Ravage and Deſolation, from the Verb חרב *to lay waſte and deſolate*. There is the ſame Reaſon for interpreting it *Tooth*, when applied to this Beaſt. And it is very properly introduced in the Deſcription of his Parts, that his Maker has furniſhed him with a Weapon

pon ſo eminently offenſive. I give here to the Verb נגש the Signification it has in *Hiphil*, as Jud. VI. 19.

V. 22. *The ſhady Trees cover him* with *their Shadow: the Willows* &c. "יסבהו וגו — יסכהו צאלים צללו] I read the Text thus — צלל — ויסבהו — and render — THE SHADY TREES COVER HIM with SHADE, AND THE WILLOWS —. For the Singular Affix Pronoun cannot agree with the plural Noun, and the copulative Particle is wanted to connect the Hemiſtics.

V. 23. *Behold he drinketh up a River*, and *haſteth not:* — הן יעשק נהר לא יחפוז] The Verb עשק cannot I think poſſibly ſignify *to drink up*, and the Senſe merely of *haſting* given to חפז ſeems foreign to the Purpoſe. I would therefore render---BEHOLD A RIVER RISETH VIOLENTLY UPON him; yet HE RUNNETH NOT AWAY THROUGH FEAR.

—— *he truſteth that he can draw up Jordan into his Mouth.* יבטח כי יגיח ירדן אל פיהו ;] Rather I think (without the Hyperbole) thus --- HE IS UNCONCERNED, THOUGH THE RIVER WERE TO OVERFLOW UP TO HIS MOUTH. I render ירדן *a River*, conſidering it as an Appellative, rather than as a Proper Name. It is derived from ירד *to deſcend*, the moſt common Property of all Rivers; which for the moſt part have only ſome Common Name, that in Time becomes appropriate, as *Avon* with us; by which Name we have no leſs than five or ſix Rivers in this Kingdom called; and it is well known this is only the generic Appellation in Saxon. The ſame holds in regard to BOURN, a *Rivulet*. By the Word thus interpreted *the Nile* may be underſtood to be meant, which is more likely than *Jordan*; becauſe the Hippopotamos is a Stranger to this latter River, as was Job himſelf probably. I cannot find that the Verb גוח has any where the Senſe which our Verſion gives it: it is here conſtrued as Ch. XXXVIII. 8.

V. 24. *He taketh it with his Eyes:* — בעיניו יקחנו] What Senſe our Tranſlators affixed to theſe Words, I know not; I connect them however with the preceding Hemiſtic thus — Though one TAKE HIM IN HIS GINS &c. I give עיניו this Senſe from the Arabic عاوة *Laqueolus in extremitate nervi*, which its *correlate* in the next Hemiſtic points out. Bochart's Interpretation appears to me forced, viz. *in oculis ejus, i. e. aperta vi et manifeſta, ſine machinis et dolo.* This Animal is not to be taken in Snares according to *Achilles Tatius*, for he ſays — επει ωϛϛ γε το καρτερον, ϗδεις αν αυτϛ κρατησειεν βια· τα γαρ αλλα εϛιν αλκιμωτατος, ϗαι το δερμα φερει τραχυ, ϗαι ϗ εθελει πειθεϑαι σιδηρϕ τραυματι, αλλ' εϛιν, ως ειπειν,

ειπειν, ελεφας Αιγυπτιος· και γαρ επιδυτερα φερε) εις αλκην ελεφαντος Ινδε· B. IV. Or --- though one SEIZE HIM in a Trap BY HIS EYES, or VISAGE: YET HIS NOSE FORCETH ITSELF THROUGH THE SNARES; which agrees very well with what is ſaid above of his vaſt Force, and the Impenetrability of his Skin by Iron.

CHAP. XLI.

V. 1. *Canſt thou draw out Leviathan with an Hook?* — תמשך לויתן בחכה] לויתן is another generic Name for a Beaſt of an enormous Size: thus it is uſed for *a Whale*, Pſal. CIV. 26; for *a Serpent*, Iſa. XXVII. 1; and, by a *Metaphor*, it ſignifies in general *a Tyrant*, XXVII. 1, and *Pharaoh* in particular, Pſ. LXXIV. 14. But it is probable that the Cauſe of the Appropriation of this Name to an oppreſſive Monarch is in its Origin deduced from the Cruelty of that *Pharaoh* (for even this Name is in Coptic only a common Appellative for *a King*) who kept the Children of Iſrael in Bondage; becauſe *the Leviathan*, or CROCODILE, is both unfriendly to Man, and an Inhabitant of Egypt. And that this is the Animal here meant, is I think, from its Characteriſtics, ſufficiently clear. See Bochart, *Hieroz.* B. I. C. 7. Ælian ſays it may be tamed; B. VIII. C. 4.

—— *or his Tongue with a Cord* which *thou letteſt down?* ובחבל תשקיע לשונו :] Rather — OR TIE HIS TONGUE WITH A CORD: for שקע in Samaritan ſignifies the ſame as חבש, viz. *Ligavit*, *Cinxit*.

V. 2. *Canſt thou put an Hook into his Noſe?* — ההשים אגמן באפו] Rather --- CANST THOU PUT A ROPE ABOUT HIS NOSE? for אגמן here ſignifies properly *a Rope made of Reeds*.

—— *or bore his Jaw through with a Thorn?* ובחוח תקב לחיו :] חוח ſignifies, among other Things, A FISHER'S HOOK, and ought to be rendered here HOOK. It is probable that in Job's Time the Method of taking the Crocodile was not known. For Herodotus informs us that, when he was in Egypt, this was attended with no Difficulty; for he ſays — αγραι δε σφεων (κροκοδειλων) πολλαι κατεσεασι, και παντοιαι· η δε μοι δοκεει αξιωτατη απηγησιος ειναι, ταυτην γραφω· επεαν νωτον συος δελεασῃ περι ΑΓΚΙΣΤΡΟΝ, μετιει εις μεσον τον ποταμον· αυτος δε βει τε χειλεος τε ποταμε εχων δελφακα ζωην, ταυτην τυπτει· επακουσας δε της Φωνης ο κροκοδειλος, ιεται κατα την Φωνην· εντυχων δε τω νωτω, καταπινει. οι δε ελκυσι· επεαν δε εξελκυσθῃ ες γην, πρωτον απαντων ο θηρευτης πηλω κατ' ων επλασε αυτε τες οφθαλμους.

θαλμους. τουτο δε ποιησας, καρτα ευπετεως τα λοιπα χειρουται· μη ποιησας δε τουτο, συν πονῳ. *Euterpe. Cap.* LXX.

V. 6. *Shall thy Companions make a Banquet of him?* — יכרו עליו חברים] Some Egyptians, Ælian informs us, eat the Crocodile, when he was in that Country; while others, more ſuperſtitious, rejoiced, if by Chance their Children were devoured by that Animal, which they worſhipped as a God. B. X. C. 21.

V. 7. *Canſt thou fill his Skin with barbed Irons?* — התמלא בשכות עורו] The Skin of his Back is ſaid to be impenetrable. οἱ δὲ Κροκοδειλοι εχουσι — δερμα αρρηκτον φολιδωτον· Ariſtotle Nat. Hiſt. B. II. C. 10. So Pliny — *Unguibus hic armatus eſt, contra omnes ictus cute invictâ.* Nat. Hiſt. B. VIII. C. 25.

V. 8. *Lay thine Hand upon him, remember the Battle, do no more.* שים עליו כפך — זכר מלחמה אל תוסף :] The laſt Hemiſtic would be clearer, were it rendered --- but REMEMBER THOU SHALT HAVE NO OTHER CONFLICT: for this is doubtleſs the Senſe. The Note in the old Verſion is, —— "If thou once conſider the Danger, thou "wilt not meddle with him."

V. 11. *Who hath prevented me, that I ſhould repay* him? מי הקדימני ואשלם] Rather — WHO HATH BENEFITED ME &c? *i. e. who hath firſt done me a Kindneſs,* and laid me under an Obligation *to repay him?* So this Verb ſignifies, Deut. XXIII. 4. Iſa. XXI. 14. See Rom. XI. 35.

V. 12. *I will not conceal his Parts, nor his Power,* — לא אחריש בדין ודבר גבורות] Rather --- I WILL NOT CONCEAL IN HIM NEITHER ANY THING OF HIS POWER &c. for that ſeems to be the preciſe Meaning of דבר in this Place: and in reſpect to בדין, I cannot find that it ever ſignifies either *Parts, Limbs,* or *Strength.* See Ch. XVIII. 13.

—— *nor his comely Proportion.* וחין ערכו :] Rather — NOR THE ADVANTAGE OF HIS STRUCTURE.

V. 13. *Who can diſcover the Face of his Garment?* — מי גלה פני לבושו] Rather --- WHO CAN UNCOVER THE FACE OF HIS GARMENT? For *the Face of his Garment* would by a common Hebraiſm ſignify the upper or external Garment.

V. 14. — *his*

V. 14. — *his Teeth* are *terrible round about.* [סביבות שניו אימה :] Rather perhaps --- THE ROWS OF HIS TEETH are TERRIBLE. His Mouth is ſaid to be ſo large, that it can take in a whole Sheep; and he has thirty ſix ſharp pointed Teeth in each Jaw.

V. 15. His *Scales* are his *Pride*; — [גאוה אפיקי מגנים] That is doubtleſs the Senſe of this Place: but notwithſtanding ought not the Words to be literally rendered --- THE STRENGTH OF BUCKLERS is his PRIDE?

—— *ſhut up together* as with *a cloſe Seal.* [סגור חותם צר :] The Participle here cannot agree with either of the Nouns in the foregoing Hemiſtic. This Clauſe ought therefore to be rendered — HE IS SHUT UP CLOSE as with A SEAL.

V. 18. — *and his Eyes* are *like the Eyelids of the Morning.* [ועיניו כעפעפי שחר :] *Hebetes oculos hoc animal dicitur habere in aqua, extra* ACERRIMI VISUS. Plin. B. II. C. 25.

V. 22. — *and Sorrow is turned into Joy before him.* [ולפניו תדוץ דאבה :] Rather, I think — AND SORROW GOETH BEFORE HIM: *i. e.* "he cauſes Sorrow wherever he goes." In our old Verſion we read — *and Labour is rejected before him:* that is, "Nothing is hard "or painful unto him." But the Words cannot bear that Interpretation: and that which is given in our preſent Verſion does not ſeem pertinent. The Verb דוץ has the Signification there adopted from the Chaldee (for it occurs only in this Place:) but I derive it from the Arabic دوس *ex alto deorſum deſcendit.* This Animal, it is well known, occaſions great Ravages in a Country. See V. 25.

V. 23. *The Flakes of his Fleſh are joined together;* — [מפלי בשרו דבקו] --- THE RIBS (or BONES) OF HIS BODY CLEAVE FAST TOGETHER: for either Senſe may I think be juſtified from the Arabic فايل *caro in cava parte, ſive latere coxæ.*

—— *they are firm in themſelves, they cannot be moved.* [יצוק עליו בל ימוט :] Rather — HE IS COMPACT IN HIMSELF that HE CANNOT BE MOVED. See V. 15.

V. 24. — *yea, as hard as a Piece of the nether* Milſtone. [ויצוק כפלח תחתית ;] Rather, I think — YEA, AS HARD AS THE COULTER OF THE PLOW: literally, *the lower Part.* As there is nothing ſaid of *Milſtone,*

Milſtone, and פלח has no Senſe ſuitable in Hebrew, I borrow from the Arabic the Signification of فلحة *Aratrum, Vomer.*

V. 25. *When he raiſeth himſelf, the mighty are afraid: by reaſon of Breakings they purify themſelves.* : יתחטאו משברים—משתו יגורו אלים] Our Verſion is not very intelligible in the latter Hemiſtic: the old one is; but the Words cannot admit of that Conſtruction, *viz.* and *for Fear they faint in themſelves.* The Verſe ought to be thus rendered --- BY REASON OF HIS GREATNESS (his enormous Bulk) THE MIGHTY ARE AFRAID: THEY WHO BRUISE HIM (endeavour ſo to do) MISS THEIR AIM. משתו is here conſtrued as Ch. XXXI. 23. and תחטאו, as Judg. XX. 16. and Ch. V. 24. This is very appoſite to the Context.

V. 30. *Sharp Stones* are *under him: he ſpreadeth ſharp pointed Things upon the Mire.* : ירפד חרוץ עלי טיט — תחתיו חדודי חרש] Rather---UNDER HIM IS A SHARP PLOUGHSHARE: HE MAKETH HIS BED upon HARROWS IN THE MIRE. חדודי ſignifies literally *Sharpneſſes.* חרש is the ſame Word without the *Heemantics* as מחרשה, 1 Sam. XIII. 20. רפד is uſed *for making a Bed*, Ch. XVII. 13; and for *ſupporting one's ſelf*, Cant. II. 5; and חרץ is an *Harrow*, 2 Sam. XII. 31. and 1 Chron. XX. 3.

V. 32. — one *would think the Deep* to be *hoary.* יחשב תהום : לשיבה] Rather — HE CAUSETH THE DEEP TO BE THOUGHT HOARY: for יחשב is in *Hophal.*

V. 34. *He beholdeth all high* Things: — את כל גבה יראה] Rather ---HE LOOKETH UPON EVERY THING with HAUGHTINESS. This Senſe the next Hemiſtic ſeems to confirm.

CHAP. XLII.

V. 8. — *leſt I deal with you* after your *Folly*; לבלתי עשות עמכם נבלה] Rather — THAT I MAY NOT REQUITE YOUR FOLLY, as 2 Sam. II. 6.

V. 14. *And he called the Name of the firſt Jemima* &c. ויקרא שם האחת ימימה וגו "] That is — A TURTLE, or DOVE; from יונה *Turtur, Columba ſylveſtris: Keſſia*, or rather — CASSIA, from קצעה,

the aromatic Shrub ſo called; and *Keren-Happuch*, i. e. THE BOSOM OF DELIGHT: for قرنة ſignifies *a Boſom*, and the Verb فكه, *feſtivus, jocoſus, urbanus fuit*. I make the Arabic the Fountain of all theſe Names, becauſe it was Job's vernacular Dialect. Why their Names are particularly mentioned more than thoſe of their Brethren ſeems to be for theſe two Reaſons, *viz.* becauſe they were remarkably beautiful; and becauſe they were peculiarly favoured in being allowed to divide their Father's Inheritance with their Brethren: a Favour greater than that which was conferred on the Daughters of Zelophehad; each of whom has alſo her Name recorded, Numb. XXVII. 1. &c.

V. 16. *After this Job lived an hundred and forty Years.*] From this *Datum* we may fix the Æra in which Job may be ſuppoſed to have lived; *viz.* about the Time of Abraham. For moſt of the Patriarchs, whoſe Ages are recorded by Moſes, lived in that Period to about this Age. See this Point diſcuſſed on Pſ. XC. 10.

BEFORE I conclude my Remarks on this Book, it may perhaps be expected that I ſhould deliver my Sentiments in regard to the leading Subject, as well as the Object, of it; and touch upon the Nature of this Compoſition, the Author, and the Time, when it may be ſuppoſed to have been written.

I ſhall therefore ſpeak to each of theſe Points briefly, except the laſt, on which I ſhall beg Leave to enlarge; as I think it will be inconteſtably proved by a long Induction of Particulars, that the Book could not have been written till about the Time of the Babyloniſh Captivity. The Texts I ſhall bring in Confirmation of this Point have been collected by a late ingenious Clergyman, whoſe MS. was obligingly communicated by a Friend ſome Time after theſe Sheets had gone to the Preſs. To this I ſhall ſubjoin ſome of the Remarks and Claſſical Illuſtrations of the ſame learned Man, which I flatter myſelf will alſo be no diſagreeable Preſent to the Public.

WHETHER ſuch a Perſonage as Job ever exiſted, is a Matter of very doubtful Diſputation. The affirmative Side of the Queſtion appears probable, when we find him ranked by Ezekiel with Noah and Daniel, and referred to by St. James. But on the other Hand, the Silence of Moſes and all ſucceeding Hiſtorians concerning him is apt to induce the contrary Opinion. The Prophet might perhaps chuſe to mention Job preferably to Abraham, or any other righteous Man, becauſe the Book had lately been publiſhed, and particularly becauſe Job is there repreſented

repreſented as having obtained his Deliverance (as the two others had done, one from the Flood, the other from the Den of Lions) by his Righteouſneſs. This ſuited the Prophet's Argument; and the Inſtance would equally ſerve his Purpoſe, whether the Character were real or fictitious. The ſame holds likewiſe in regard to St. James; who, wanting to recommend Patience by an Example, would naturally refer his Countrymen to this Book. But had there ever been ſuch a Perſon as Job, it has been ſhewn in the laſt Note that he muſt have been in all Probability a contemporary with Abraham; and as he is ſaid to have been an Idumean, (or an Inhabitant of Arabia deſerta, which bordered upon Canaan,) it might be expected that there would have been ſome Intercourſe between theſe great and good Men; that Abraham in his Journeys to Egypt would have taken an Opportunity of doing him Honour, as he did to Melchiſedec, or that Job would gladly have embraced any Opportunity of making himſelf known to *the Father of the Faithful.* The ſame may be ſaid in regard to the ſucceeding Patriarchs, if he be ſuppoſed to have lived later. But if we bring him down to the Time of Moſes, (which is the lateſt Period that can be aſſigned) it will appear ſtill more extraordinary, that he, who lived in Sight of Mount Sinai, ſhould have continued to walk ſtill by the Light of Nature only, when he muſt have had ſenſible Demonſtration of God's Revelation of his Will, and might have put himſelf under the more immediate Direction of Jehovah. Beſides, what would make Job's Character ſtill more extraordinary is, that he ſhould always have retained his Integrity amidſt the Contagion of bad Example; for the Wild Arabs, from the Days of Iſhmael to theſe Days, have uniformly been Rovers and Freebooters, as was predicted of them. Gen. XVI. 12.

WHEREAS if we ſuppoſe this Poem to be merely of the Dramatic Kind, (the eſſential Requiſites of which it has) it would anſwer the Author's Purpoſe beſt to create a Subject, that Hiſtoric Truth might not embarraſs him in any Circumſtance conducing to the End he propoſed.

NOW if we ſuppoſe the Author to have been a Jew, and that he wrote his Book with a Deſign of comforting his captive Brethren, the Book will be found perfectly conſiſtent with this Hypotheſis; which is to ſhew, that temporal Evils are not always intended by Providence as Puniſhments for paſt Crimes, but alſo for Trials of Virtue, and for the Benefit of inſtructive Example to others; and that Patience and Submiſſion to the Will of Heaven is both the indiſpenſable Duty of

Perſons under Affliction, and the moſt probable Means of procuring them Deliverance and Reſtoration. This exactly quadrates with the Caſe of the Jews. They were carried to Babylon, not merely for the puniſhment of their Idolatries and Wickedneſs; but alſo that they might be tried *in the Furnace of Affliction*, which *thoroughly purified them* from idolatrous Practices at leaſt; and with this farther View likewiſe, that the moſt conſpicuous Part of the then known World might be more acquainted with their Hiſtory and their ſacred Books, which contained both the paſt Diſpenſations of God's particular Providence, and his future Deſigns with reſpect to Mankind. They were alſo taught by their Prophets to look for a Reſtoration after a ſtated Period, and exhorted to wait patiently and quietly till the Change ſhould come.

It is ſurprizing that the Name of the Author of ſo excellent a Compoſition ſhould always have been concealed from the World. What his Motives for ſuch Concealment were, and who he was, it would be loſt Time to inquire, as it is now perhaps impoſſible to diſcover. That he wrote about the Time of the Captivity appears to me clearly from the many Chaldee Words, and Chaldee Termination of Hebrew Words, throughout the Book: but a ſtill more forcible Argument is the frequent indirect Alluſion to the Pentateuch and other Books of the Jewiſh Canon; whereby the Author inadvertently betrays himſelf; of which ſee the following Liſt.

Passages in the Book of JOB, which have a Reference to other Parts of the Sacred Writings.

Chapter I. 5. — *Have curſed God in their Hearts.* 1 Kings XXI. 10. "Thou didſt blaſpheme God and the King." V. 6. *The Sons of God came to preſent themſelves.* Here the Angels are called *Sons of God.* The Expreſſion is particular: but we find it uſed in Daniel, Ch. III. v. 25. *viz.* "the Form of the fourth is like *the Son of God.*" What Daniel meant by that Expreſſion appears from V. 28. "Bleſſed "be God who hath ſent his *Angel.*" So that *Angel* and *Son of God* here ſignify the ſame Thing. V. 21. *Naked came I out of my Mother's Womb &c.* This anſwers to Eccleſ. V. 15. "As he came forth of his "Mother's Womb, naked ſhall he return to go as he came." *The Land of Uz* is mentioned Lam. IV. 21. "O Daughter of Edom, that "dwelleſt *in the Land of Uz.*" The Edomites ſettled in Arabia; and Uz, as it appears from this Paſſage, was a Part of that Country: thus the Place was called at the Time of the Captivity.

Ch. III. 3. *Let the Day periſh, wherein I was born.* Jer. XX. 14. "Curſed be the Day, wherein I was born." V. 5. — *the Shadow of Death.* The ſame Expreſſion, Pſ. XXIII. 4. V. 16. *As an hidden untimely Birth, I had not been; as Infants* which *never ſaw the Light.* This ſeems to be an Improvement upon Pſ. LVIII. 8. "As the untimely "Fruit of a Woman, let them not ſee the Sun." נפל, *untimely Fruit*, is the Word in both Places. V. 23. *Whom God hath hedged in.* So Lam. III. 7. "He hath hedged me about, that I cannot get out."

Ch. IV. 4. *Thou haſt ſtrengthened the feeble Knees.* So Iſa. XXXV. 3. "Strengthen the weak Hands, and confirm the feeble Knees." V. 8. *They that plow Iniquity, and ſow Wickedneſs, reap the ſame.* Hoſ. X. 13. "Ye have plowed Wickedneſs, ye have reaped Iniquity." V. 9. *By the Blaſt of God they periſh, and by the Breath of his Noſtrils are they conſumed.* This ſeems to be borrowed from Exod. XV. 8. "With the "Blaſt of thy Noſtrils the Waters were gathered together." V. 19. *Which are cruſhed before the Moth.* This Image is frequently uſed in Scripture. Pſ. XXXIX. 11. "As the Moth, thou makeſt his Beauty to conſume "away." Hoſ. V. 12. "I will be to Ephraim as a Moth." Iſa. L. 9. "The Moth ſhall eat them up."

Ch. V. 4. *They are cruſhed in the Gate.* So Prov. XXII. 22. "Neither oppreſs the afflicted in the Gate." Gate is uſed in both Places to ſignify a Court of Juſtice. V. 14. *And grope in the Noon-Day as in the Night.* So Deut. XXVIII. 29. "And thou ſhalt grope "at Noon-Day, as the blind gropeth in Darkneſs." V. 18. *He maketh ſore, and bindeth up: he woundeth, and his Hands make whole.* Hoſ. VI. 1. "He hath ſmitten, and he will bind us up." And Deut. XXXII. 39. "I wound, and I heal." V. 23. *The Beaſts of the Field ſhall be at Peace with thee.* So Hoſ. II. 18. "I will make a Covenant for "them with the Beaſts of the Field."

Ch. VI. 3. *Heavier than the Sand of the Sea.* Perhaps this may be taken from Prov. XXVII. 3. "The Sand is weighty." V. 4. *The Arrows of the Almighty* are *within me.* Pſ. XXXVIII. 2. "Thine Arrows "ſtick faſt in me." V. 20. Job ſpeaking of the Caravans, which come to the Springs in Arabia, and find no Water, ſays, *They were confounded, becauſe they had hoped: they came thither, and were aſhamed.* Jer. XIV. 3. ſays upon the ſame Occaſion, "They returned with their "Veſſels empty; they were aſhamed and confounded, and covered "their Heads." The Thought is the ſame: but in Job the Manner of expreſſing it is more poetical.

Ch.

Ch. VII. 2. As the Hireling expecteth his Wages. The Law of Moſes ſays, "the Wages of the Hireling, (פעלת שכיר, the Words "are the ſame,) ſhall not abide with thee." V. 10. *Neither ſhall his Place know him any more.* Pſ. CIII. 16. has exactly the ſame Words, *viz.* ולא יכירנו עוד מקמו. V. 20. *Why haſt thou ſet me as a Mark againſt thee.* So Lam. III. 12. "He hath ſet me as a Mark for the Arrow."

Ch. X. 4. *Seeſt thou as Man ſeeth.* So 1 Sam. XVI. 7. "The Lord "ſeeth not as Man ſeeth." V. 9. *Thou haſt made me as the Clay, and wilt thou bring me into the Duſt again?* which ſeems to be an Alluſion to theſe Words, "Duſt thou art, and to Duſt ſhalt thou return." V. 20, 21. *Let me alone, that I may take Comfort a little, before I go* whence *I ſhall not return.* So Pſ. XXXIX. 13. "Spare me, that I "may recover Strength, before I go hence, and be no more."

Ch. XI. 19. *Thou ſhalt lie down, and none ſhall make thee afraid.* This ſeems to be taken from Lev. XXVI. 6. "Ye ſhall lie down, and "none ſhall make you afraid."

Ch. XII. 14. *He ſhutteth up a Man, and there can be no opening:* taken probably from Iſai. XXII. 22. "He ſhall ſhut, and none ſhall "open." V. 16. *The deceived and deceiver* are *his*—probably alludes to the Hiſtory of the Fall. V. 22. *He diſcovereth deep Things out of Darkneſs.* So Dan. II. 22. "He revealeth the deep and ſecret Things; "he knoweth what is in the Darkneſs." V. 24. *He taketh away the Heart of the chief of the People of the Earth, and cauſeth them to wander in the Wilderneſs,* where there *is no Way.* So Pſ. CVII. 40. "And cauſeth them "to wander in the Wilderneſs, where there is no way." The Words of the Pſalm are allowed to refer to the wandering of the Children of Iſrael in the Wilderneſs.

Ch. XIII. 5. *O that you would altogether hold your Peace, and it ſhould be your Wiſdom:* alluding perhaps to Prov. XVII. 28. "Even a "Fool, when he holdeth his Peace, is counted wiſe." V. 14. *And put my Life in my Hand.* The Expreſſion is remarkable, and ſeems to be taken from 1 Sam. XXVIII. 21. "I have put my Life in my Hand;" *i. e.* I have expoſed myſelf to the utmoſt Danger. We have it too, Pſ. CXIX. 109. "My Soul is alway in my Hand." V. 24. *Wherefore hideſt thou thy Face?* So Pſ. XIII. 1. "How long wilt thou hide thy Face "from me."

Ch. XV. 14. *What is Man that he ſhould be clean?* So Prov. XX. 9. "Who can ſay I have made my Heart clean?" V. 16. *Drinketh Iniquity*

quity like Water. So Prov. XIX. 28. "The Mouth of the wicked de-"voureth Iniquity." V. 23. *He wandreth abroad for Bread,* ſaying, *where* is it? So Pſ. LIX. 15. "Let them wander up and down for "Meat." V. 27. *He covereth his Face with his Fatneſs.* Pſ. XVII. 10. "They cover themſelves with their Fatneſs"

Ch. XVI. 10. *They have ſmitten me upon the Cheek reproachfully.* So Lam. III. 30. "He giveth his Cheek to him that ſmiteth him: he is "filled full with Reproach." V. 18. *O Earth, cover not thou my Blood, and let my Cry have no Place;* which ſeems to allude to Gen. IV. 10. "The Voice of thy Brother's Blood crieth out to me "from the Ground."

Ch. XVII. 7. *Mine Eye alſo is dim by reaſon of Sorrow.* So Pſ. VI. 7. "Mine Eye is conſumed becauſe of Grief."

Ch. XVIII. 19. *He ſhall neither have Son nor Nephew.* This appears clearly to be taken from Iſaiah XIV. 22. "I will cut off from Babylon, "ſaith God, both the Son and the Nephew," ונין ונכד. The Author of the Book of Job uſes the ſame Words, deſcribing the Judgments of God in the Puniſhment of a wicked Man, and makes a Sentence of them, לא נין לו ולא נכד.

Ch. XIX. 7, 8. *Behold, I cry out of Wrong, but I am not heard; I cry aloud, but* there is *no Judgment. He hath fenced up my Way, that I cannot paſs, and he hath ſet Darkneſs in my Paths.* Here is a very near Reſemblance to Lam. III. 8, 9. "When I cry and ſhout, he "ſhutteth out my Prayer: he hath incloſed my Ways with hewn "Stone; he hath made my Paths crooked." V. 13. *He hath put my Brethren far from me, and mine Acquaintance are verily eſtranged from me.* So Pſ. LXXXVIII. 8. "Thou haſt put away mine Acquaintance "far from me."

Ch. XX. 6. *Though his Excellency mount up to the Heavens, and his Head reach unto the Clouds.* Thus Iſa. XIII. 14. "I will aſcend into "Heaven: I will aſcend above the Heights of the Clouds; I will be "like the moſt High;" where the Prophet ſpeaks of Lucifer. V. 16. *He ſhall ſuck the Poiſon of Aſps.* So Deut. XXXII. 33. "Their Wine "is the Venom of Aſps."

Ch. XXI. 5. *Be aſtoniſhed, and lay* your *Hand upon* your *Mouth.* So Judg. XVIII. 19. "Hold thy Peace, lay thy Hand upon thy Mouth." V. 19. *God layeth up his Iniquity for his Children.* This ſeems to allude

allude to the Second Commandment; "viſiting the Iniquity of the "Fathers upon the Children."

Ch. XXII. 6. *Thou haſt taken a Pledge from thy Brother for nought, and haſt ſtripped the naked of their Clothing.* This is a plain Alluſion to Exod. XXII. 26, 27. "If thou at all take thy Neighbour's Raiment "to Pledge, thou ſhalt deliver it to him by that the Sun goeth down, "for that is his only Covering; it is his Raiment for his Skin: wherein "ſhall he ſleep?" The Crime objected to Job is, that he has taken a Pledge. The Jewiſh Law made this criminal. This appears only from the Jewiſh Law, which ſuppoſes the Pledge to be the Raiment, the only Covering. V. 13. *Thou ſayeſt, How doth God know?* So Pſ. LXXIII. 11. "They ſay, How doth God know?" V. 19. *The righteous ſee* it, *and are glad.* So Pſ. CVII. 42. "The righteous ſhall ſee "it, and rejoice."

Ch. XXIII. 10. *He hath tried me, I ſhall come forth as Gold.* Pſ. LXVI. 10. "Thou haſt tried us as Silver is tried."

Ch. XXIV. 4. *The poor of the Earth hide themſelves together:* taken probably from Prov. XXVIII. 28. "When the wicked riſe, Men hide "themſelves."

Ch. XXVI. 8. *He bindeth up the Waters in his thick Clouds.* This ſeems to be borrowed from Prov. XXX. 4. "Who hath bound the "Waters in a Garment?" In both Places the Water above the Firmament is underſtood. Again, it is ſaid of the Clouds (Ch. XXXVI. 30.) that they conceal thoſe Foundations which ſupport the Sea. Theſe are plain Alluſions to the Waters above the Firmament. Gen. I. 7.

Ch. XXVII. 7. *Let mine Enemy be as the wicked.* This Thought ſeems to be taken from 1 Sam. XXV. 26. "Let thine Enemies be as "Nabal." V. 14. *If his Children be multiplied,* it is *for the Sword.* So Hoſ. IX. 13. "Ephraim ſhall bring forth his Children to the Murderer." V. 15. *Shall be buried in Death, and his Widows ſhall not weep.* So Pſ. LXXVIII. 64. "Their Prieſts fell by the Sword, and their Widows "made no Lamentation." V. 17. *He may prepare* it, *but the juſt ſhall put* it *on.* So Prov. XXVIII. 8. "He ſhall gather it for him that will "pity the poor."

Ch. XXVIII. 15. *It cannot be gotten for Gold; neither ſhall Silver be weighed for the Price thereof.* So Prov. III. 14. "The Merchandiſe of

"it

"it is better than the Merchandiſe of Silver, and the Gain thereof "than fine Gold."

Ch. XXIX. 3. *By his Light I walked through Darkneſs.* So Pſ. XVIII. 28. "The Lord my God will enlighten my Darkneſs." V. 6. *The Rock poured me out Rivers of Oil.* Perhaps this may be taken out of Deut. XXXII. 13. "He made him to ſuck Honey out of the Rock, "and Oil out of the flinty Rock." And what is very remarkable (V. 22, 23.) *My Speech dropped upon them, And they waited for me as for the Rain, and opened their Mouth wide as for the latter Rain,* ſeems taken from the ſame Chap. V. 2. "My Doctrine ſhall drop as the Rain, "my Speech ſhall diſtil as the Dew." V. 12. *I delivered the poor when he cried, the fatherleſs and him that had none to help him* — taken probably from Pſ. LXXII. 12. "He ſhall deliver the needy, when he "crieth, the poor alſo, and him that hath no helper." V. 14. *I put on Righteouſneſs, and it clothed me.* So Iſa. LIX. 17. "He put on Right-"eouſneſs as a Breaſt Plate." V. 20. *My Bow renewed its Strength in my Hand.* This ſeems to be taken from Gen. XLIX. 24. "His Bow "abode in Strength."

Ch. XXX. 9. *I am their Song, and become their Byword.* So Lam. III. 14. "I was a Deriſion to all my People, and their Song all the "Day." V. 16. *My Soul pours out itſelf within me.* So Pſ. XLII. 4. "I pour out my Soul within me." Job ſays — עלי תשתפך נפשי: the Pſalmiſt ſays — אשפכה עלי נפשי. V. 30. *My Bones are burnt with Heat.* So Pſ. CII. 3. "My Bones are burnt as a Hearth."

Ch. XXXI. 4. *Doth he not ſee my Ways, and count all my Steps?* So Prov. V. 21. "The Ways of Man are before the Eyes of the Lord, "and he pondereth all his Goings." V. 7. *Mine Heart walked after my Eyes,* taken perhaps from Numb. XV. 39. "Seek not after your "own Heart, and your own Eyes." V. 8. *Then let me ſow, and let another reap*; this appears to be borrowed from Lev. XXVI. 16. "Ye "ſhall ſow your Seed in vain, for your Enemy ſhall eat it."

Ch. XXXIII. 14. *God ſpeaketh once, yea twice:* (*i. e.* often.) So Pſ. LXII. 11. "God hath ſpoken once, nay twice have I heard it." V. 30. *Light of the living.* We have the ſame Expreſſion, Pſ. LVI. 13.

Ch. XXXIV. 11. *For the Work of a Man ſhall he render unto him.* So Pſ. LXII. 12. "Thou rendereſt to every Man according to his Work."

Ch. XXXV. 10. *God, who giveth Songs in the Night.* So Pſ. XLII. 8. "In the Night his Song ſhall be with me. V. 12. *There they cry,*

but none giveth Anſwer. So Prov. I. 28. "Then ſhall they call upon "me; but I will not anſwer."

Ch. XXXVI. 7. *He withdraweth not his Eyes from the righteous.* So Pſ. XXXIV. 15. "The Eyes of the Lord are upon the righteous." V. 8. *If they* (*i. e.* Kings) *be bound in Fetters—he openeth their Ear to Diſcipline:—and if they obey, they ſhall ſpend their Days in Proſperity.* This was the Caſe of Manaſſeh, who was carried bound to Babylon, and upon his Repentance reſtored to his Kingdom. Compare this with 2 Chron. XXXIII. 11, 12, 13.

Ch. XXXVIII. 1. *The Lord anſwered Job out of the Whirlwind.* So Nah. I. 3. "The Lord hath his Way in the Whirlwind." V. 4. *Where waſt thou when I laid the Foundations of the Earth?* alluding probably to Prov. VIII. 29. "When he appointed the Foundations of the Earth, "then I was by him." V. 9. *When I made a Cloud to be the Garment of the Sea, and thick Darkneſs it's ſwaddling Band.* This may allude to Gen. I. 2. "Darkneſs was upon the Face of the Deep." V. 15. *The wicked ſhall be deprived of their Light,* may perhaps allude to the Egyptian Darkneſs. *The high Arm ſhall be broken.* So Pſ. X. 15. "Break thou the Arm of the wicked."

Ch. XLI. 4. *Wilt thou take him for a Servant for ever?* Exod. XXI. 6. "He ſhall ſerve him for ever." The Expreſſion is very particular, and ſignifies in both Places, to be a Part of the Family. Ch. XXXI. 33. we have theſe Words, *If I have covered my Tranſgreſſion as Adam.* Ch. XXXVI. 14. there ſeems to be an Alluſion to the Deſtruction of Sodom; Ch. XL. 12, 13. to the Puniſhment of Corah, Dathan, and Abiram. Idolatry was puniſhed by the Jewiſh Law, and no other, with Death, and Job. XXXI. 28. ſays, *This were an Iniquity to be puniſhed by the Judge.*

[Ch. XXXVIII. 22, 23. *Haſt thou ſeen the Treaſures of the Hail, which I have reſerved againſt the Time of Trouble, againſt the Day of Battle and War?* This probably alludes to the Deſtruction of the five Kings of the Amorites at Bethhoron by Joſhua, when the Lord deſtroyed their Armies with Hailſtones. X. 11. *Heath.*

Ch. XX. 17. *The Brooks of Honey and Butter,* probably taken from thoſe Paſſages in Exodus, Ch. III. 8. — XIII. 5. "A Land flowing "with Milk and Honey." Bp. *Warburton.*

Ch.

Ch. XXII. 22. *Receive the Law from his Mouth*, alluding probably to the verbal Delivery of the Law from Mount Sinai. *Idem.*

Ch. XXIX. 4. *O that I were as in the Days of my Youth, when the Secret of God was upon my Tabernacle!* This ſeems to allude to the Reſidence of the Divine Preſence on the Ark. *Idem.*

Ch. IX. 7. *Who commandeth the Sun, and it riſeth not, and ſealeth up the Stars*, may perhaps allude to the Egyptian Darkneſs, and the Sun ſtanding ſtill in the Days of Joſhua. *Idem.*

Ch. XXVI. 12. *By his Strength he quieteth the Sea, and by his Underſtanding ſmiteth it's Pride.* Bp. *Warburton* applies this to the dividing of the Sea, and the drowning of Pharoah and his Hoſt.]

FROM what has been ſaid I think it clear that the Author of this Book was a Jew; and that he lived after the Time of Moſes. There are other Paſſages in this Book, which agree with other Parts of SS. but whether they are taken from thence, or thoſe Parts of SS. taken from Job, is not ſo certain. I ſhall mention the moſt remarkable of them. Ch. V. 19. it is ſaid, *He ſhall deliver thee in ſix Troubles; yea, in ſeven there ſhall no Evil touch thee.* So Prov. VI. 16. "Theſe "ſix Things doth the Lord hate, yea, ſeven, &c." V. 10. God is called the *Holy One.* The Prophets call Him "*the Holy One* of Iſrael." But Job being not repreſented as a Jew, the Word *Iſrael* is omitted.

Ch. XIV. 17. We have theſe Words, *My Tranſgreſſion is ſealed up in a Bag; and thou ſoweſt up my Iniquity.* So Hoſ. XIII. 12. "The "Iniquity of Ephraim is bound up in a Bag, his Sin is hid." In both Places there is an Alluſion to the Cuſtom of ſealing up Records in a Bag. Ch. XV. 7. *Waſt thou made before the Hills?* are the ſame Words that are uſed, Prov. VIII. 25. לפני גבעות חוללתי. In the laſt Verſe of the ſame Ch. *To conceive Miſchief, and bring forth Vanity* are almoſt the ſame Words with Pſ. VIII. 15. הרה עמל וילד שקר; and Iſa. LIX. 4. הרו עמל והוליד און. Ch. XVI. 13. *He poureth out my Gall upon the Ground.* So Lam. II. 11. "My Liver is poured "upon the Earth." Ch. XVII. 3. *Give me a Surety for thy Appearance: who is it that will ſtrike Hands with me?* agrees with Prov. VI. 1. "My Son, if thou be Surety for thy Friend, if thou haſt ſtricken "thy Hand with a Stranger." The Surety was to ſtrike Hands with the Perſon to whom the Security was given. The ſame Cuſtom is alluded to, and the ſame Word, תקע is uſed in both Places. Ch. XVIII. 7. *The Steps of his Strength ſhall be ſtraitened*, are the ſame

Words with Prov. IV. 12. לא יצרו צעדיך, "Thy Steps ſhall not be "ſtraitened." The Expreſſions are remarkable: and in Job *the Steps of his Strength* ſeem to be an Improvement upon *Thy Steps*. V. 15. *Brimſtone ſhall be ſcattered upon his Habitation*. So Pſ. XI. 16. "He ſhall rain upon the wicked Fire and Brimſtone." Brimſtone is uſed in both Places for Lightning. Ch. XIX. 20. *My Bone cleaveth to my Skin and my Fleſh*, are the ſame Words with Pſ. CII. 6. דבקה עצמי לבשרי, "My Bone cleaveth to my Fleſh,"—and are a particular Way of expreſſing the ſame Thing; that there was no Fat between the Bone and the Fleſh. Ch. XX. 8. *He ſhall fly away as a Dream; he ſhall be chaſed away as a Viſion of the Night*. The ſame Words are in Iſa. XXIX. 7. כחלום חזון לילה, "as a Dream, the Viſion of the "Night." The Addition of the two Verbs in the Paſſage, as it ſtands in Job, may perhaps be thought an Improvement upon Iſaiah. V. 23. *God ſhall caſt upon him the Fury of his Wrath; and it ſhall rain upon him in the Midſt of his Food*. So Pſ. XI. 6. "Upon the wicked he "ſhall rain Fire and Brimſtone, and a ſtrong Tempeſt ſhall be the "Portion of their Cup." Ch. XXI. 18. *They are as Stubble before the Wind, and as Chaff which the Storm ſuddenly ſweeps away*, ſeems to be an Improvement upon Pſ. I. 4. "Like Chaff which the Wind "driveth away." Ch. XXIV. 4. *They drive the poor out of the Way* —— are the ſame Words with Amos II. 7. דרך ענוים יטו. Ch. XXVI. 6. *Hell is naked before him, and Deſtruction hath no Covering*. This looks like an Improvement upon Prov. XV. 11. "Hell and De-"ſtruction are before him." The ſame Words too are uſed, נגד—אבדון—שאל. There is one Obſervation, which I make by the Way; that this Likeneſs of Expreſſion adds great Authority to the Books of SS. If the Author of the Book of Job borrowed from the other SS. they were certainly eſteemed as ſacred Books in his Time, and could not be compoſed by Ezra, as Lord Bolingbroke inſinuates. If they borrowed from Job, then it follows that the Book of Job was delivered down under the ſame Character among the Jews. But to return: V. 13. *His Hand hath formed the crooked Serpent*, נחש ברח. See Iſa. XXVII. 1. where the ſame Words are uſed, and Leviathan is ſaid to be "the crooked Serpent." But this Paſſage being well known, there was no Occaſion for the Author of this Book to be ſo explicit. Ch. XXVIII. 28. *The Fear of the Lord, that is Wiſdom; and to depart from Evil is Underſtanding*. So Prov. IX. 10. "The Fear of the Lord is "the Beginning of Wiſdom, and the Knowledge of the Holy is Under-ſtanding." Ch. XXIX. 16. *I was a Father to the poor, and the Cauſe*

that

that I knew not I ſearched out. So Prov. XXIX. 7. "The righteous "conſidereth the Cauſe of the poor: but the wicked regardeth not to "know it." V. 25. *I dwelt as a King in an Army, as one who comforteth Mourners,* ſeems to be taken from Iſa. LXI. 1, 2. "He hath ſent "me to proclaim Liberty to the Captives, to comfort all that mourn." לנחם כל אבלים. The Words are the ſame, and agree better with the Context in Iſaiah than in Job. Ch. XXX. 29. *I am a Brother to Dragons, and a Companion to Oſtriches.* So Mic. I. 8. "I will make "a Wailing as the Dragons, and Mourning as the Oſtriches." I obſerve that Job ſays, he is a Brother and a Companion to theſe Animals; but why? It wants to be explained. The Reaſon is expreſſed in Micah. It is becauſe of their Mourning. So that probably that Paſſage in Micah being well known, the Author of Job thought it enough to ſay, He was a Brother and a Companion of them. Ch. XXXIV. 14. *If he ſhould withdraw to himſelf his Spirit and his Breath, all Fleſh would expire together, and Man would return to Duſt.* So Pſ. CIV. 29. "Thou takeſt away their Breath; they die and return to "their Duſt." Ch. XXXVIII. 10, 11. *And determined my Decree upon it,* and *ſet Bars and Doors; and ſaid, Hitherto ſhalt thou go, and no farther,* &c. So Prov. VIII. 29. "When he gave to the Sea his "Decree, that the Waters ſhould not paſs his Commandment." V. 41. *Who provideth for the Raven his Food, when his young ones cry to God, and wander for Lack of Meat?* So Pſ. CXLVII. 9. "He feedeth the "young Ravens that call upon him." But this Pſalm ſeems to have been compoſed after the Captivity, and therefore the Author of it perhaps borrowed from Job. Ch. XXXIX. 1. *Knoweſt thou the Time when the wild Goats bring forth &c?* alludes to a common Notion that Goats and Deer have a Difficulty in bringing forth their young, and that they are aſſiſted in it by Thunder. This is expreſſed Pſ. XXIX. 9. "The Voice of the Lord maketh the Hinds to bring "forth young." That the Book of Job was written after the Time of Hezekiah, appears probable from Ch. XXXIII. where the Caſe of Hezekiah recovering from his Sickneſs ſeems plainly to be alluded to from V. 23 to 29. *If there be a Meſſenger, an Interpreter, one of a Thouſand, to declare to Man his right Way,* this ſeems to be Iſaiah, ſent to Hezekiah with a Meſſage from God: Mr. Heath ſays it is hardly poſſible to apply it otherwiſe. See Bp. Warburton, Vol. V. P. 37. It follows in Job, *If any Man ſay, I have ſinned, and perverted that which was right, and it profited me not; he will deliver his Soul from going into the Pit, and his Life ſhall ſee the Light.* Hezekiah ſays,

"Thou

" Thou haſt in Love to my Soul delivered it from the Pit of Corrup-
" tion; for thou haſt caſt all my Sins behind thy Back." There is one Paſſage, Pſ. CVII. 40. which is certainly borrowed from Job; becauſe the Words being the ſame, their Conſtruction agrees better with the Context in Job, than they do in the Pſalm; and from hence we have a Proof, that the Book of Job was written before that Pſalm. But that Pſalm ſeems not to have been compoſed till after the Captivity. The Words are theſe, " He poureth Contempt upon Princes, and " cauſeth them to wander in the Wilderneſs, where there is no Way." They are taken from the 21ſt and 24th Verſes of Ch. XII. In the ſame Pſalm we have, " Iniquity ſhall ſtop it's Mouth," taken from Job. V. 16. Another Proof that the Book of Job was written before the Return of the Jews from their Captivity is taken from Ezekiel, Ch. XIV. *Though theſe three Men, Noah, Daniel, and Job, were in it, they ſhould deliver but their own Souls by their Righteouſneſs.* It is obſervable that Job is joined with Noah and Daniel: from whence it appears that this Book was eſteemed by the Jews at that Time as one of their ſacred Books. Mr. Pen obſerves, I think, very juſtly from theſe Words, Ch. VIII. 6. *If thou wert pure and upright, ſurely now he would awake for thee, and make the Habitation of thy Righteouſneſs proſperous*; that they probably relate to Jeruſalem, and the Temple there, which then lay in Ruins. The Words, THE HABITATION OF THY RIGHTEOUSNESS, are very remarkable.

ADDENDA.

Ch. I. V. 20. *Then Job aroſe and rent his Mantle, and ſhaved his Head.*] Thus Homer,

Δακρυα θερμα χεον Δαναοι, κειροντο τε χαιτας·

Ch. II. 8. — *and he ſat down among the Aſhes.*] Homer ſays of Ulyſſes in his low Eſtate,

Εζετ' επ' εσχαρη εν κονιησι ——

V. 12. — *and they rent every one his Mantle, and ſprinkled Duſt upon their Heads toward Heaven.*]

Αμφοτερησι δε χερσιν ελων κονιν αιθαλοεσσαν
Χευατο κακκεφαλης, χαριεν δ' ηχυνε προσωπον,
Νεκταρεῳδε χιτωνι μελαιν' αμφιζανε τεφρη. Iliad. XVIII. 22.

Ch.

Ch. III. 3. *Let that Day periſh* &c.] So Statius,

Excidat illa dies ævo, ne poſtera credent
Sæcula. ——
Converte, Titan clare, anhelantes equos,
Emitte noctem, pereat hic mundo dies. Hercules in Seneca.

—— *There is a Man Child conceived.*] — BROUGHT FORTH: for הרה is *to bring forth* as well as *to conceive.*

V. 9. — *the Eyelids of the Morning.*] So Sophocles in Antigone,

Εφανθης ποτ' ω χρυσεης
Αμερας βλεφαρον·

V. 15. *Or with Princes that had Gold,* &c.] It was uſual to bury a great Deal of Wealth with Princes in their Sepulchres. Thus Cyrus and Semiramis are ſaid to have been buried. See an Account of ſuch a Sepulchre of a Woman buried with many Jewels; Pocock's Not. ad Spec. Hiſt. Arab. P. 156.

V. 19. *The ſmall and great are there;*] שם הוא *are* THERE THE SAME. So Pſ. CII.

Ch. V. 23. *For thou* ſhalt be *in League with the Stones of the Field.*]

Quin votis lapidoſa tuis, ceu fœdere pacto,
Reſpondebit humus, neque lætum differet uber.

Ch. VI. 4. *For the Arrows of the Almighty* are *within me,* &c.] See Tully's II. Tuſculan.

Hæc me irretivit veſte furiali inſcium,
Quæ lateri adhærens morſu lacerat viſcera,
Urgenſque graviter, pulmonum haurit ſpiritus.

V. 7. — *are* as *my ſorrowful Meat.*] — IS NOW, IN MY DISTRESS, BECOME MY FOOD. I have taken the Liberty to read ברוי, inſtead of כדוי. St. Jerom ſeems to have read it thus.

Ch. VII. 12. Am *I a Sea.*] So Arabsjad calls Tamerlane, *a vaſt Sea ſwallowing up every Thing.*

V. 19. — *nor let me alone till I ſwallow down my Spittle.*] It is now a proverbial Expreſſion among the Arabs, and ſignifies the ſame, as *Give me Time to breathe,* Dr. Hunt's Præl.

Ch. IX. 8. — *and treadeth upon the Waves of the Sea.*]

—— *præruptus aquæ mons.* Virgil.
—— τινασσομενης αλος ακρας. Homer.
Atque rotis ſummas levibus perlabitur undas. Virgil.

V. 9. *Which maketh Arcturus* &c.] *N.B.* There is here the ſame Quotation from Homer, as I have inſerted in the Note on Ch. XXXVIII. 31.

Ch.

Ch. XIII. 9. — *the Hand of the Lord*] יהוה. Therefore written by a Jew, after the Time of Moſes.

V. 27. — *and lookeſt narrowly unto all my Paths* &c.] So Sophocles, in his Ajax, Line 2. —— μετρεμενον

Ιχνη τα κεινε νεοχαραχθ' ——.

V. 28. *And he*] THE MAN; *i.e.* I myſelf. So Euripedes,

—— ε γαρ τωδ' ιτ' εις τετο ςεγος.

Go not with this Man, that is, *with me*. Some think that this Verſe ſhould follow the 1ſt of the next Chapter.

Ch. XV. 10. *With us are both the grey-headed, and very aged Men*] ושיש, hence comes the Word *Iſis*, as Diodorus Sic. ſays — τεθαμενης της θεσπιγοριας απο της αιδιε και παλαιας γενεσεως.

Ch. XVI. 16. — *on my Eyelids is the Shadow of Death.*] Homer,

— θανατε νεφος οσ' εκαλυψε.

Ch. XVII. 7. — *and all my Members* are *as a Shadow.*] Eurip. And.

Σκια γαρ αντιτοιχος ως, φωνην εχεις

Αδυνατος δε̃ν αλλο, πλην λεγειν μονον.

Ch. XVIII. 6. — *and his Candle ſhall be put out.*] The Egyptians always have Lamps burning in their Houſes; ſo that the Want of Light implies Deſolation.

V. 15. — *Brimſtone ſhall be ſcattered upon his Habitation.*] So Lucretius, —— *graves exhalant ſulfuris auras.*

V. 17. — *and he ſhall have no Name in the Street.*] Perhaps alluding to the Cuſtom of placing monumental Inſcriptions near the Roads.

V. 19. *He ſhall neither have Son nor Nephew.*] So Silius Ital.

Æthereo ramos populantur ſulfure flammæ,
Donec victa Deo late procumbit, et omnem
Collabens operit ſpatioſo ſtipite prolem.

Ch. XIX. 24. — *with an Iron Pen and Lead.*] The Uſe of Lead was to fill up the Letters cut in Stone. So Bochart underſtands it. Perhaps upon Lead.

V. 25. is thus tranſlated, FOR I KNOW THAT THE AVENGER OF MY CAUSE LIVETH, AND THAT HE AT LENGTH SHALL APPEAR UPON EARTH. Or perhaps, *he ſhall riſe in Judgment for Man*, who *is Duſt:* for קום is certainly uſed in a judicial Senſe, and על may ſignify *for*. Theſe Words are to prepare us for the final Cataſtrophe of the Drama.

V. 26.

V. 26. AND AFTER THIS MY SKIN IS CONSUMED, THEN FROM MY FLESH SHALL I SEE GOD: (V. 27.) WHOM I SHALL SEE MY FRIEND, (OR MY OWN) AND MINE EYES SHALL BEHOLD, AS NOT AN ALIEN. Job often refers his Cauſe to God, and is now confident that he will appear in his Behalf. This agrees with the Deſign of the whole; *viz.* That good Men ſometimes ſuffer, but that it is only by Way of Trial, and God will deliver them. F. Simon approves of this. See Bibliotheque choiſie, Tom. III. P. 461.

Ch. XX. 17. — *the Brooks of Honey and Butter.*] So Ovid,

Flumina jam lactis, jam flumina nectaris ibant.

Ch. XXII. 11. — *and Abundance of Water cover thee.*] So Æſch. Prom.

Οιος σε χειμων και κακων
Τρικυμια επειστ' αφυκτος.

Ch. XXIV. 5. *Behold as wild Aſſes in the Deſert, go they forth.*] Bochart obſerves that a Robber can be compared to a wild Aſs in no other reſpect, than as he lives in the Deſert: for a wild Aſs is not a rapacious Animal. So Oppian,

Χιλον εδει, φερβεα μιν αδην ποεσιτροφος αια,
Αλλ' αυτος κρατεροις αγαθη βοσις επλετο θηρσι.

And Eccleſ. XIII. 19. "As the Wild Aſs is the Lion's Prey, ſo the "rich eat up the poor."

V. 25. *They are exalted for a little while, but are gone*]

——— *Jam non ad culmina rerum*
Injuſtos creviſſe queror, tolluntur in altum
Ut lapſu graviore ruant. [Claud. *in Ruſin.* I. 21.]

Ch. XXVI. 10. *He hath compaſſed the Waters with Bounds* &c.] The Ancients thought the Earth to be ſurrounded by the Sea. So Herodotus, Ωκεανοντε ῥεοντα γραφσι πεζ: and they thought the Southern Hemiſphere to be Darkneſs: So Virgil, [*Georg. Lib.* I. 247.]

Illic ut perhibent, aut intempeſta ſilet nox
Semper, et obtenta denſantur nocte tenebræ,
Aut redit a nobis Aurora. ——

Ch. XXVII. 1. — *his Parable*] משל ſignifies any Thing written in a loftier and more conciſe Style than Hiſtory. Hence the Proverbs of Solomon are called *Parables.* It is uſed in the Pſalms in this Senſe, LXXVIII. 2. XLIX. 4. Numb. XXIII. 7, 18. and XXIV. 19, 20, 21, 23. &c. *Balaam took up his Parable,* was tranſported with a Prophetic Spirit.

V. 6. — *my Heart ſhall not reproach* me] MY HEART SHALL NOT BE REPROACHED. An Impersonal, which makes the Senſe clear.

V. 18. — *and as a Booth* that *the Keeper maketh.*] AND AS THE TENT which THE SPIDER MAKETH. בצר, *the Watcher:* the LXX tranſlates it, *Spider:* It is certainly ſome Inſect.

V. 19. — *but he ſhall not be gathered.*] לא יאסף, *non illi additur*, imperſonally: HE SHALL HAVE NO MORE.

V. 21. *The Eaſt Wind carrieth him away*] Thevenot deſcribes an Eaſt Wind which had terrible Effects in thoſe Parts. It is ſcorching, and ſtifles Men; and in an Inſtant makes their Fleſh ſlack. He ſays that 4000 Men died by it at Baſſora in one Month.

Ch. XXVIII. 7. There is *a Path which no Fowl knoweth, and which the Vulture's Eye hath not ſeen*, &c.] Man in hunting after his Prey is more rapacious than the Eagle, more quickſighted than the Hawk, (איה, *the Merlin Hawk*, Bochart) more ravenous than the Lion.

V. 9. *He putteth forth his Hand upon the Rock*;] So Pliny, *Cuniculis per magna ſpatia actis, cavantur montes, ad lucernarum lumina. Occurſant ſilices; hos igni et aceto rumpunt. Nihil durius putant. Auri fames duriſſima eſt. Mons fractus cadit ab ſeſe longe, fragore qui concipi humana mente non poſſit: ſpectant victores ruinam naturæ.*

V. 10. *He cutteth out Rivers among the Rocks*;] Either to drain off the Water, or to waſh away the Dirt from the Oar. Theſe Things have not the Appearance of that Antiquity, which Some aſcribe to this Book.

V. 11. *He bindeth the Floods from overflowing*;] HE BINDETH UP STREAMS FROM WEEPING.

In ſaxis ac ſpeluncis permanat aquarum
Liquidus humor, et uberibus flent omnia guttis. [Lucret. *Lib.* I. 349.]

V. 16. *It cannot be valued with the Gold of Ophir*,] There are here four different Words to ſignify different Sorts of Gold: which does not agree with the Simplicity of the firſt Ages of the World.

Ch. XXIX. 2. *O that I were as in the Months paſt*, &c.] Thus Catullus,

Ego gymnaſii fui flos, ego eram decus olei,
Mihi januæ frequentes, mihi limina tepida,
Mihi floridis corollis redimita domus erat,
Linquendum ubi eſſet orto ſole cubiculum.

V. 8. *The young Men ſaw me, and hid themſelves*;] Οδων υποχωρουντας, και καθ' εδρας υπεξισαμενους. Plutarch, *de moribus Lacædemoniorum.*

—— *and*

—— *and the aged aroſe,* and *ſtood up.*] *Si Emir ingrediatur, omnes conſurgunt, nec unquam ſedent, donec qui poſtremus venit, adſederit prior.* Laurent. D'Arvieux *de moribus Arabum.*

Ch. XXX. 4. *Who cut up Mallows by the Buſhes, and Juniper Roots* for *their Meat.*] מלוח, a Kind of *Bramble,* without Thorns. Dioſcorides writes thus; *Halimum, quod populus Syriæ* MALUCH *vocant, eſt arbuſtum, ex quo fiunt ſepes, Rhamno ſimile, niſi quod caret ſpinis. Folium ejus coquitur et comeditur.* Εν τη χαραδρα τρωγοντες αλιμα, και κακα τοιαυτα συλλεγοντες, ſays Antiphanes ſpeaking of the Pythagoreans. Galen ſays that the Tops, when young, are eaten: Serapio writes that they are cried about the Streets of Bagdad.

V. 10. — *and ſpare not to ſpit in my Face.*] Πτυειν αντιον αιοχρον εϛι. Herodotus of the Medes. Αιοχρον εϛι Περσαις το αποπτυειν, ſays Xenophon. Obſerve that the Author is a Chaldean. The Arabians never ſpit before a Perſon, whom they reverence. See Raphelius.

V. 12. — *and they raiſe up againſt me the Ways of Deſtruction.*] The Metaphor is taken from a Siege, "They raiſe up their Bulwarks."

V. 13. *They mar my Path*] MY WAY, *viz.* from receiving Succour.

—— *they* have *no helper.*] I have NO HELPER (למו, perhaps) AGAINST THEM. Noldius. So the Vulgate.

V. 15. *Terrors are turned upon me.*] There is AN OVERTHROW: TERRORS are UPON ME. The Verb is impersonal.

—— *they purſue my Soul as the Wind:*] A Verb ſingular with a Nominat. plural. נדבתי, MY NOBLE PRINCIPLE, my Soul.

V. 28. *I went mourning without the Sun:*] I am BLACK, BUT NOT BY REASON OF THE SUN. קדר the proper Colour of the Arabians. Hence *the Tents of Kedar* are "the Tents of the Arabs." This is a proverbial Expreſſion: *blacker than if burnt by the Sun.* So the Arabians ſay; *wiſe, but not as wiſe as Lochman, i.e.* WISER: *rich, but not as rich as Korah,* that is, RICHER.

V. 29. *I am a Brother to Dragons, and a Companion to Owls.*] So Mic. I. 8. *I will make a Wailing as the Dragons, and Mourning as the Oſtriches.* Bochart ſuppoſes that this refers to the dreadful Kind of Hiſs of theſe Serpents. He ſays too that the Word תנים may perhaps be derived from תנות *plangere,* as יענה, the Name of the Oſtrich, implies *Wailing.* He proves that the latter is not *the Owl,* but *the Oſtrich,* which has a loud melancholy Cry.

Ch. XXXI. 10. *Then let my Wife grind unto another, and let others bow down upon her.*]

— *Alienas Permolere uxores* —. Horace. [*Sat. Lib.* I. ii.]

——το γεροντιον η ὀ ετι μυλλει
Τηναν ταν κυανοφρυν ερωτιδα; Theocritus. *Idyl.* Δ. 40.

So Bochart underſtands it; מחן and طحن have the ſame Senſe.

V. 27. — *or my Mouth hath kiſſed my Hand.*] *Oſcula jacere*, is a well known Phraſe. *Inter adorandum dextram ad oſculum referimus*, ſays Pliny. *Cæcilius, ſimulachro Serapidis viſo, ut vulgus ſolet, manum ori admovens, labiis impreſſit*, ſays Minutius Felix. Ημεις τω χειρα κυσαντες ηγαμεθα εντελη ημων ειναι τω ευχω, ſays Lucian. The Mohammedans, when they ſhew Veneration to an unſeen Being, *kiſs their Hand*, and put it to their Forehead.

Ch. XXXIII. 19. — *and the Multitude of his Bones with ſtrong* Pain.] THE DISORDER OF HIS BONES IS STRONG. ריב, *Lis, Diſſidium*, Diſorder. So in Arabic ريب, *adverſa Fortuna, malum.*

Ch. XXXIV. 36. *My Deſire* is *that Job may be tried*] I PROPOSE &c. אבי, for אביא. So Mic. I. 15. 1 Kings XXI. 21, 29. Jer. XIX. 15. — XXXIX. 16.

Ch. XXXVI. 22. *Behold God exalteth by his Power: who teacheth like him?*] BEHOLD it is GOD THAT EXALTETH BY HIS POWER, WHO IS LORD LIKE HIM? מורה in the Chaldee Language ſignifies *Lord.*

Ch. XXXVII. 4. — *and he will not ſtay them*] AND THERE IS NO DELAY; *the Stroke is given.* The Verb is impersonal.

Ch. XXXVIII. 7. *When the Morning Stars ſang together, and all the Sons of God ſhouted for Joy.*] Perhaps this may refer to an Opinion, that the Stars are under the Direction of Guardian Angels. But why *the Morning Stars?* Becauſe it was at the Time of the Creation, *the Morning of the firſt Day.*

V. 32. *Canſt thou bring forth Mazzaroth in his Seaſon, or canſt thou guide Arcturus with his Sons?*] CANST THOU BRING FORTH THE ZODIACK IN IT'S SEASON, OR LEAD THE NORTHERN CONSTELLATIONS WITH IT'S SONS? מזרות. We have 2 Kings XXIII. 5. מזלות, which is tranſlated *Planets.* The Words are — *To the Sun, and to the Moon, and to the Planets, and to all the Hoſt of Heaven.* Hence the Word here is ſuppoſed to mean *the Zodiack.* Note, *the Pleiades* uſhered in the Spring, and *Orion* the frozen Winter.

Ch. XXXIX. 5. *Who hath ſent out the wild Aſs free?* Varro ſays of this Animal, *E fero fit manſuetus facile.* Ενιοι τως αγριως ονως ημερωσι, ſays

ſays Anatolius. So that this muſt be underſtood of their natural State: Or perhaps the Opinion concerning them was ſuch at that Time.

V. 6. *Whoſe Houſe I have made the Wilderneſs, and the barren Lands his Dwelling.*] ערבה, from whence, *Arabia.* מלחה, *Terra ſalſuginoſa.* So Virgil, [*Georg.* II. 238.]

Salſâ autem tellus, et quæ perhibetur amara,
Frugibus infelix. ——

V. 8. — *and he ſearcheth after every green Thing.*] So Oppian,

Χιλον εδει, φερβει μιν αδην ωοεσιτροφος αια.

V. 9. *Will the Unicorn be willing to ſerve thee?*] THE WILD ORYX. Oppian's Deſcription of him agrees with this Paſſage.

Εϛι δε τις δρυμοισι ωαρεϛιος, οξυκερως θηρ,
Αγριοθυμος Ορυξ, κορυφος θηρεσι μαλιϛα,
Ουδε βροτων αλεγουσιν αναιδειησι νοοιο.

V. 18. — *ſhe ſcorneth the Horſe and his Rider.*] So Xenophon, Στρυθον δε ιδοις ελαφον. οι δε διωξαντες των ιππεων ταχυ επαυοντο. πολυ γαρ απεπλα αποφευγουσι.

V. 20. — *the Glory of his Noſtrils is terrible.*] So Silius,

—— *crebros expirat naribus ignes.* [And Book XVII.]
Collectumque premens volvit ſub naribus ignem.

V. 21. *He paweth in the Valley,*] So Virgil, [*Geo.* III. 88.]

—————— *cavatque*
Tellurem, et ſolido graviter ſonat ungula cornu.
Conculcatque ſolum, generoſo concita pulſu,
Ungula ————. Ovid. [*in Halieutico.*]
Stare adeo miſerum eſt, pereunt veſtigia mille
Ante fugam, abſentemque ferit gravis ungula campum. Statius, [*Lib.* VI. *Theb.*]

—— *and rejoiceth in his Strength:*] Ovid. [*ibid.*]

Nam capiunt animis palmam, gaudentque triumpho.
Tantus amor laudum, tantæ eſt victoria curæ! Virgil, [*Geo.* III. 112.]

—— *he goeth on to meet the armed Men.*] Ovid, [*ibid.*]

—— *Adverſis infert ſua pectora telis.*
—— *Tum ſi qua ſonitum procul arma dedere,*
Stare loco neſcit, micat auribus, et tremit artus. Virgil, [*Geo.* III. 33.]

—————— μαλα θαρσηεντες
Οπλοις αντιααν, ωυκινην ρηξαι τε φαλαγγα. Oppian. [*Lib.* I. *Cyneg.*]

V. 23. *The Quiver rattleth againſt him, the glittering Spear and the Shield.*]

Auratæque vomunt ſtridentia tela pharetræ. Statius, [*Lib.* X. *Theb.*]
Και χαλκον σελαγουτα, και ασραπτοντα σιδηρον. Oppian, [*loc. cit.*]

Primus

Primus equi labor eſt, animos atque arma videre
Bellantum ——————. Virgil, [*Geo.* III. 132.]

V. 24. *He ſwalloweth the Ground with Fierceneſs and Rage:*]
——*Latumque fuga conſumere campum.* [*Nemeſianus.*]
—————— *acri*
Carpere prata fuga ——. Virg. [*Georg. Lib.* III.]
Cum rapuere, pedum fruſtra veſtigia quæras. Silius, [*Lib.* III.]
Viam vorare. Plautus.

—— *neither believeth he that it is the Sound of the Trumpet.*] AND STANDETH NOT STILL WHEN THERE IS THE SOUND OF THE TRUMPET. This Senſe agrees beſt with the former Part of the Verſe.
Stare loco neſcit ——. Virg. [*Georg. Lib.* III.]
Ut fremit acer equus, cum bellicus ære canoro
Signa dedit tubicen, pugnæque aſſumit amorem. Ovid. [Met. *Lib.* III.]
—————— *Motus clangore tubarum*
Saxa quatit pulſu, rigidos vexantia frænos
Ora terens, ſpargitque jubas, et ſurrigit aures,
Incertoque pedum pugnat non ſtare tumultu. Lucan, [*Lib.* IV.]

V. 25. *He ſaith among the Trumpets, Ha! Ha!*]
—— *Ad lituos hilarem, intrepidumque tubarum*
Proſpiciebat equum ——. Statius.

—— *and he ſmelleth the Battle afar off:*]
Tum ſi qua ſonitum procul arma dedere, &c.

V. 29. *From thence ſhe* (the Eagle) *ſeeketh the Prey,* and *her Eyes behold afar off.*] *Inde cuncta deſpiciens,* —— *circum tuetur, et quærit, quorſum potiſſimum in ſuperne ſeſe ruat.* Apuleius.
—————— ον ρα τε φασιν
ὠκυτατον δερκεσθαι επιχθονιων ποτεηνων. Homer.

Ch. XL. 23. *Behold, he drinketh up a River,* and *haſteth not: he truſteth that he can draw up Jordan into his Mouth.*] BEHOLD, LET A RIVER PRESS UPON HIM, HE WILL NOT BE IN HASTE TO FLY: HE WILL BE SECURE, THOUGH JORDAN SHOULD BREAK OUT EVEN UP TO HIS MOUTH. So Ælian. Ει καλυπτοιντο ὑπο τε ῥευματος, ανεχονται μεντοι τας προβοσκιδας υπερ το υδωρ. The ſame is mentioned by Polybius in Hannibal's paſſing the Rhone. But what Wonder is it, for the River Horſe not to be afraid of a River? Or what has an Animal living in the Nile to do with Jordan? [See my Note on this Word. An Argument may hence be drawn from the mention of Jordan againſt the high Antiquity of this Book; and that the Author was a Jew.]

Ch.

Ch. XLI. 1. *Canſt thou draw out Leviathan with a Hook? or his Tongue with a Cord —?*] Purchas ſays, *Ariſtoteles Crocodilos negat habere linguam; at ego in omnibus linguam reperi, ſed brevem, tenuem, et latam.* Ezekiel calls the King of Egypt THE GREAT LEVIATHAN, *that lieth in the midſt of his Rivers*; that is, the Crocodile. If it be objected, that the Crocodile may be taken, ſo may *the Whale*. This is to be underſtood of the great Difficulty of it. Plutarch calls him αμικροτατον, και θηριοτατον. Haſſelquiſt confirms this, P. 216. 440. It bites off all fiſhing Tackle.

V. 13. — OR WHO CAN ENTER INTO HIS DOUBLE BIT? His Jaws are called, *duplex frænum lupatum.*

V. 14. *Who can open the Doors of his Face?*] οταν χανη ωρος τας αγρας, ολος στομα γινε). Achilles Tatius.

V. 18. — *and his Eyes are like the Eyelids of the Morning.*] Ανατολην λεγοντες, δυο οφθαλμυς κροκοδειλυ ζωγραφουσιν, επειδη προ ωαντος σωματος ζωυ οι οφθαλμοι εκ τυ βυθυ αναφαινονται. Horus of Hieroglyphics.

V. 19. *Out of his Mouth go burning Lamps*;] So Achilles Tatius of *the Hippopotamus*, ωνεων πυρωδη καπνον, ως απο ωηγης ωυρος. So Ovid of *the Boar*;

Fulmen ab ore venit, frondeſque afflatibus ardent.

So Silius Italicus of *the Serpent*;

Et Stygios æſtus fumanti exſibilat ore,
Terribilis gemino de lumine fulminat ignis.

V. 22. --- AND SORROW GOETH BOUNDING BEFORE HIM.]

Inſultare ſolo, et greſſus glomerare ſuperbos.

——— παρα δε δειμος τε Φοβος τε
Εσασαν, ιεμενοι πολεμον καταδυμεναι ανδρων. Heſiod.

V. 23. *The Flakes of his Fleſh are joined together* &c.] So Theoc. Σαρκι σιδαρειη, σφυρηλατος οια Κολοσσος.

V. 26. — *the Habergeon*] JAVELIN, שריה, שג, *Jaculum.*

V. 29. *Darts are counted as Stubble*,] CLUBS, חותח, תבן, *fuſtis.*

V. 32. *One would think the Deep to be hoary*] So Catullus,

Tortaque remigio ſpumis incanuit unda.

N.B. The Texts which differ from the Engliſh Verſion are of the anonymous Author's own Tranſlation: and the Verſes here produced in the Deſcription of the Horſe are borrowed from Bochart's *Hieroz. Lib.* II. *Cap.* VIII.

CRITICAL REMARKS

ON THE

BOOK OF PSALMS.

PSALM I.

VERSE 6. — *but the Way of the ungodly ſhall periſh.*] ודרך רשעים תאבד :] Rather — SHALL FAIL, as Pſ. CXLII. 4. &c.

PSALM II.

V. 7. *I will declare the Decree: the Lord hath ſaid unto me,* אספרה אל חק יהוה — אמר אלי ונו] Rather — I WILL DECLARE THE DECREE OF THE LORD: HE SAID UNTO ME &c. This Conſtruction the Hemiſtics point out.

—— *Thou* art *my Son, this Day have I begotten thee.* בני אתה אני חיום ילדתיך :] That this Paſſage was prophetic of the Meſſiah we have the higheſt Authority for believing. Acts XIII. 33. where it is applied to Chriſt's Reſurrection. But if the Inquiry be, in what Senſe David could be ſuppoſed to ſpeak this of himſelf, the Anſwer is, from the ſpecial, and as it were paternal, Care, which God promiſed to take of him: the Time of making which Promiſe may be fairly ſaid to be the Day of God's having *begotten* or *adopted* him for his Son; which was an Act of *begetting* in a civil Senſe. In like manner God promiſes to take Solomon under his peculiar Protection. 2 Sam. VII. 14. *I will be to him a Father, and he ſhall be to me a Son.* And in this Senſe it is uſed of David, Pſ. LXXIX. 26. *He ſhall cry unto me, Thou* art *my Father*; and V. 27. *Alſo I will make him my firſt-born, higher than the*

Kings

Kings of the Earth, as is evident from the Context. Kings in general are alſo ſaid to be *Children of the moſt High*, (Pſ. XXXII. 6.) as being Objects of his more immediate Concern, on account of the general Intereſt: from which Notion among the Heathens we often find them called Διογενεις.

V. 11. — *and rejoice with Trembling.* : וגילו ברעדה] Rather — WITH AWE, as Pſ. IV. 4.

V. 12. *Kiſs the Son leſt he be angry,* — נשקו בר פן יאנף] בר in the Senſe of *Son* is of Chaldee Origin. *To kiſs* implies in this Place *to reverence*; thus, *All the Knees which have not bowed unto Baal, and every Mouth which hath not* KISSED *him.* 1 Kings XIX. 18. So again, *Let the Men that ſacrifice* KISS *the Calves.* Hoſ. XIII. 2. See what was obſerved on Job. XXXI. 27. To which I would add, that Demoſthenes being carried into a Temple is ſaid (though I cannot now cite the Place) *to have kiſſed his Hand*, in token of Adoration. Thus we kiſs the King's Hand; and it is cuſtomary now in many Countries to kiſs the Garment of a ſuperior, out of Reſpect.

—— *and ye periſh* from *the Way* — ותאבדו דרך] Rather — AND YE FAIL in (or, as to) THE WAY. The Words are here the ſame as Pſ. I. 6. only the Conſtruction is a little varied.

PSALM IV.

V. 2. *O ye Sons of Men, how long* will ye turn *my Glory into Shame?* בני איש עד מה כבודי לכלמה] Rather — O YE SONS OF MEN, HOW LONG ſhall MY GLORY be A DISHONOUR?

V. 4. *Stand in Awe, and ſin not:* — רגזו ואל תחטאו] That is, "Let this ſtrike you with Awe, and beware of offending God." The Verſion of the LXX is, Οργιζεσθε, και μη αμαρτανετε, which St. Paul quotes: but he only uſes ſuch Words as ſuited his Purpoſe, without regarding the Original.

V. 6. There be *many that ſay, Who will ſhew us any Good? Lord, lift thou up* &c. "נסה וגו — רבים אמרים מי יראנו טוב] Rather — Since MANY SAY, WHO WILL SHEW US ANY GOOD? LORD &c.

PSALM V.

V. 2. *Hearken unto the Voice of my Cry, my King, and my God: for unto thee will I pray.* :אלהי כי אליך אתפלל — הקשיבה לקול שועי מלכי]

Thus I think ought the Hemiſtics to be divided, and rendered —— HEARKEN UNTO THE SOUND OF MY CRY, O MY KING: FOR SURELY UNTO THEE, O MY GOD, WILL I PRAY. See Pſ. XXVIII. 1. and XXXVIII. 21.

V. 3. — *in the Morning will I direct* my Prayer *unto thee, and will look up.* בקר אערך לך ואצפה:] Rather — IN THE MORNING WILL I PREPARE myſelf FOR (or DIRECT myſelf UNTO) THEE, AND WILL LOOK UP. As if he had ſaid, "I will addreſs both my "Mind and Eyes to thee." See Job. XXXII. 14. and Prov. XVI. 1.

PSALM VI.

V. 3. *My Soul is alſo vexed: but thou, O Lord, how long?* — ונפשי נבהלה מאד — ואת יהוה עד מתי שובה:] The laſt Verſion is here very obſcure: that which is bound up with our Common Prayer is more intelligible, by the Addition of theſe Words — *wilt thou puniſh me:* the Edition of 1599 has here — *wilt thou delay*; and others add — *wilt thou be angry.* But there is no Neceſſity to add any Thing to the Text to complete the Senſe. All that is wanting is to remove the Stop from after עד מתי to the next Word, שובה. The Conſtruction then will be this --- MY SOUL IS ALSO VEXED: BUT WHEN will there be A RETURNING OF THE LORD? (or --- WITH THE LORD.) See the ſame Words thus conſtrued, Pſ. XC. 13. CXXVI. 4.

V. 4. *Return, O Lord, deliver my Soul:* — [שובה] יהוה חלצה נפשי] According to the Interpretation juſt given of the preceding Verſe, this Hemiſtic muſt be rendered ſimply — O LORD, DELIVER MY SOUL: which moreover will exactly correſpond in Number of Words to the next Hemiſtic.

PSALM VII.

V. 1. ——*ſave me from all them that perſecute me, and deliver me.* הושיעני מכל רדפי והצילני:] Rather — FROM EVERY ONE THAT PERSECUTETH ME &c. Which Verſion, beſides that it is more accurate, points out the Subject of the ſingular Verbs in the next Hemiſtic.

V. 4. *If I have rewarded Evil unto him that was at Peace with me: (yea, I have delivered him that without Cauſe is mine Enemy:)* This Parentheſis

Parentheſis might be ſpared, if the latter Hemiſtic, *viz.* ואחלצה צוררי ריקם, were rendered thus — OR HAVE TAKEN UP ARMS WITHOUT CAUSE AGAINST MINE ENEMY. See חלץ thus uſed, Numb. XXXI. 3. — XXXII. 17, 20. 1 Chron. XII. 23, 24. *Qu.* ought not the Text to be read — ואחלץ הצוררי? For though the Future ſometimes admits the ה *paragogic*; yet it may be more properly conſidered in this Place as *articular*; and that, either as demonſtrative, which may imply *my greateſt Enemy*; or as indefinite, *any one of mine Enemies.*

V. 6. —— *and awake for me to the Judgment* that *thou haſt commanded.* ועורה אלי משפט צויתה:] Rather — AND AWAKE; ſeeing THOU HAST COMMANDED JUDGMENT FOR ME.

V. 7. —*for their Sakes therefore return thou on high.* על למרום שובה:] Rather --- AND RETURN UNTO IT (viz. *the Congregation*) FROM ON HIGH, or FROM ABOVE. The Senſe of our Verſion ſeems directly contrary to the Intent of the Pſalmiſt: for if God be *below*, why ſhould He be entreated to aſcend up *on high* in order to aſſiſt the faithful? JEHOVAH is not ſurely, as the Syrians pretended, *a God of the Hills, but not of the Valleys?* 1 Kings XX. 18. The Pſalmiſt plainly alludes to the *Shechinah*, or Symbol of God's Preſence under the more immediate *Theocracy*, which diſappeared for ever upon the full Eſtabliſhment of the Jewiſh State. למרום is here conſtrued as — העלו מסביב למשכן קרח — *Get you up* FROM *about the Tabernacle of Korah*, Numb. XVI. 24. See alſo Prov. XIV. 20. &c.

V. 8. — *judge me, O Lord, according to my Righteouſneſs, and according to mine Integrity* that is *in me.* שפטני יהוה כצדקי — וכתמי עלי:] The latter Clauſe ought to be rendered — AND SET ME UP ACCORDING TO MINE INTEGRITY. עלי is here the Imperative of עלה, which ſuffers an *Apocope* on account of the Affix. I render it as Ezek. XIV. 7.

V. 10. *My Defence is of God,* — מגני על אלהים] Rather — MY BUCKLER IS THE MOST HIGH GOD; for על is thus rendered, Hoſ. XI. 7. and ought to be ſo, 2 Sam. XXIII. 1.

V. 11. *God judgeth the righteous: and God is angry* with the wicked *every Day.* אלהים שופט צדיק — ואל זעם בכל יום] Rather — GOD JUDGETH THE RIGHTEOUS: BUT IS NOT ANGRY ALL THE DAY LONG: as Pſ. CXL. 2. &c.

V. 17. *I will praiſe the Lord according to his Righteouſneſs:* אודה יהוה כצדקו] Rather — BECAUSE OF HIS RIGHTEOUSNESS: or, ON ACCOUNT OF. See Pſ. XII. 8. XXV. 7. &c.

PSALM VIII.

V. 8. — and whatſoever *paſſeth through the Paths of the Seas.* עבר ארחות ימים] Rather, I think — AND THE PASSAGE THROUGH THE PATHS OF THE SEAS, *i. e.* "Navigation." For עבר cannot agree with דגי; and if it could, this Sentence would then be a mere *Pleonaſm.* Whereas nothing appears more natural than to ſuppoſe the Pſalmiſt meant, (after he had mentioned in general and in Detail the whole of the Creation, whether animate or inanimate) to ſum up all by touching on the amazing Power God had given Man over the boiſterous Element.

PSALM IX.

V. 18. — *the Expectation of the poor ſhall* not *periſh for ever.* תקות עניים תאבד לעד] As this Hemiſtic plainly requires ſome negative Particle, which we find in all the ancient Verſions, it is moſt probable that the original Reading was ותקות; in which Caſe the ו would have a negative Force, as it is preceded by a Negative: Or the Hemiſtic may be thus rendered interrogatively —— SHALL THE EXPECTATION OF THE POOR FAIL FOR EVER? See Pſ. I. 6. II. 12.

PSALM X.

V. 2. *The wicked in* his *Pride doth perſecute the poor:* — בגאות רשע ידלק עני] Rather — THROUGH PRIDE THE WICKED PERSECUTETH THE POOR; or, DOTH PROUDLY PERSECUTE ----: as the Word is rendered, Pſ. XVII. 10. Our Tranſlators thought, either that the Affix ו had dropped out of בגאות, or that it was *in regimine*; but neither is the Caſe: the Word is in the Plural, to denote *Abundance*, or merely to ſerve as *an Adverb*, as it frequently happens.

V. 4. *The wicked, through the Pride of his Countenance, will not ſeek* after God: רשע בגבה אפו בל ידרש] Rather —— THE WICKED THROUGH

THROUGH PRIDE WILL NOT SEEK HIS FACE, viz. *the Lord's*; mentioned immediately before.

——*God* is *not* in *all his Thoughts.* : אין אלהים כל מזמותיו] Rather (with the Margin) ALL HIS THOUGHTS are, There is NO GOD: agreeably to Pſ. XIV. 1. and LIII. 1.

V. 5. *His Ways are always grievous*; — יחילו דרכו בכל עת —] The Text is doubtleſs here corrupt. According to our Verſion, it ought to be יוחלו דרכיו: but the Lection of the Arabic Verſion ſeems preferable, as it approaches nearer to the Text, *viz.* יחיל דרכו — HE HATH POLLUTED HIS WAY. See חלל.

— as for *all his Enemies, he puffeth at them.* : כל צורריו יפיח בהם] Simply thus --- HE ENSNARETH ALL HIS ENEMIES. A common *Hebraiſm*. The ſame Idiom is properly rendered, Pſ. XI. 4.

V. 6. *He hath ſaid in his Heart, I ſhall not be moved; for* I ſhall *never* be *in Adverſity.* : אמר בלבו בל אמוט — לדר ודר אשר לא ברע] Rather --- HE HATH SAID IN HIS HEART, I SHALL NOT BE MOVED; NEITHER SHALL I SEE ADVERSITY. אשר is here conſidered as contractedly written for אשור, the future of שור, which ſignifies *to ſee*, Job. XXXV. 5.

V. 7. — *under his Tongue* is *Miſchief and Vanity.* תחת לשונו עמל ואון :] Rather — HIS TONGUE STICKETH UPON MISCHIEF AND INIQUITY, as Pſ. XXXVIII. 2. or — SETTLETH UPON — as LXV. 10. *i. e.* "is continually uttering." לשון is of the common Gender; but more frequently feminine. תחת is here defective, as Prov. XVII. 10. (where it ſignifies *entreth into*) for תנחת.

V. 8. — *his Eyes are privily ſet againſt the poor.* : עיניו לחלכה יצפנו] Rather --- HIS EYES PRIVILY LURK FOR THE POOR: as Prov. I. 11.

V. 9. *He lieth in wait ſecretly, as a Lion in his Den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his Net.* יארב במסתר כאריה בסכה — יארב לחטוף עני — יחטף עני במשכו ברשתו :] The Repetitions are here very ſtriking: in them are united the *Anaphora*, and *Anadiploſis*.

V. 10. *He croucheth* and *humbleth himſelf, that the poor may fall by his ſtrong ones.* : ורכה ישח — ונפל בעצומיו חלכאים] Rather perhaps thus --- THE OPPRESSED IS CAST DOWN; AND THE WHOLE BAND

BAND OF THE AFFLICTED FALLETH, WHEN HE PREVAILETH OVER THEM. The Maſſora reads ירכה: but there ſeems to be no Occaſion for an Alteration. I conſider ורכה with Aquila, as having the ה *paragogic*, as לחלכה, V. 8. ישח as the Future *Niphal*, from שחח, as Iſa. II. 11,17. I read בעצומו, with the LXX, Arabic, Æthiopic, and Vulgate, making it the Infinitive: and laſtly, I conſtrue that ſtrange Word, חלכאים, as compounded of חיל *an Army*, and כאה *to make ſad*.

V. 11. — *he hideth his Face; he will never ſee it.* הסתיר פניו בל ראה לנצח:] Rather — HE HIDETH HIS FACE; HE WILL NOT ALWAYS LOOK ON; OR, HE WILL NOT FOR EVER BEHOLD.

V. 12. *Ariſe, O Lord; O God, lift up thine Hand:* — קומה יהוה אל נשא ידך] Perhaps better thus — ARISE, O LORD GOD, LIFT UP THINE HAND.

V. 14. *Thou haſt ſeen* it, *for thou beholdeſt Miſchief and Spite to requite* it *with thy Hand:* — ראתה כי אתה עמל — וכעס תביט לתת בידך] Each Hemiſtic ought to be conſidered ſeparately thus — BUT THOU HAST SEEN MISCHIEF, AND BEHOLDEST PROVOCATION TO REQUITE &c.

PSALM XI.

V. 1. *Flee* as *a Bird to your Mountain.* נודו הרכם צפור:] The Maſſora reads here נודי; which, as it agrees with נפשי, is preferable. That Lection is beſides countenanced by all the ancient Verſions. It is alſo probable that the other two Words are wrongly divided; for the Affix Pronoun ſeems here unneceſſary, and a Particle of Similitude is wanting; thus נודי הר כמצפור — FLY THOU AS A BIRD TO THE MOUNTAIN. The Particle מ being not unfrequently prefixed to the Nominative, and all other Caſes: ſee Noldius 44.

V. 3. *If the Foundations be deſtroyed,* כי השתות יהרסון] The Word שתות occurs only in another Place, (*viz.* Iſa. XIX. 10.) and there it has a different Senſe. The Signification here given to it, either in the Proper or Figurative Senſe, ſeems arbitrary, and not very ſuitable to this Place. The LXX, Syriac, Arabic, and Vulgate read השתת 2. m. ſing. Pret. *Kal* with ה relative prefixed: which Lection is doubtleſs preferable, *viz.* WHEN THEY DESTROY WHAT THOU HAST ESTABLISHED &c.

V. 4.

V. 4. — *his Eyes behold, his Eyelids try the Children of Men.* יחזו עפעפיו — יבחנו בני אדם:] Rather — HIS EYES BEHOLD, HIS EYELIDS INSPECT —. Hence comes בחון, *a Tower*, or Place of *Inſpection*.

V. 6. *Upon the wicked he ſhall rain Snares, Fire and Brimſtone,* — ימטר אל רשעים פחים אש] Rather —— UPON THE WICKED HE WILL POUR DOWN QUICK BURNING COALS: as in the Margin.

—— *and an horrible Tempeſt:* this ſhall be *the Portion of their Cup.* וגפרית ורוח זלעפות מנת כוסם:] Rather — AND BRIMSTONE AND A SCORCHING TEMPEST ſhall be THE PORTION OF THEIR CUP: in order to avoid the Repetition of *burning* twice in the ſame Verſe.

PSALM XII.

V. 5. — *I will ſet* him *in Safety* from him that *puffeth at him.* אשית בישע יפיח לו:] Rather — from him that ENSNARETH HIM. See Pſ. X. 5.

V. 6. — as *Silver tried in a Furnace of Earth,* — כסף צרוף בעליל לארץ] The Word עליל is not uſed for *a Furnace* in any other Place; neither has it the leaſt Connection with the Root. This Senſe has been given to it from the Targum and from the *Exigentia loci*. In the many other Places where this *Simile* occurs, *a Furnace* is always expreſſed by כור; whence I conclude that it has not this Signification; and would therefore either read בליל, and render — as SILVER PURIFIED FROM THE MIXTURE OF EARTH; or, retaining the preſent Lection, conſtrue it thus --- as SILVER PURIFIED FROM THE REMNANTS OF EARTH. See בלל *to mix Things together*, and עלל *to glean* Grapes or Corn, after a Vintage or Harveſt. This Verb is uſed figuratively for *picking up Stragglers*; and why may not its Derivative be uſed for *any ſcattered Particle*, or *Remnant of any Thing?*

V. 8. *The wicked walk on every Side, when the vileſt Men are exalted.* סביב רשעים יתהלכון — ברום זלות לבני אדם:] I would render the latter Hemiſtic thus — THAT THEY MAY EXALT THE REFUSE OF THE SONS OF MEN: *i. e.* "the wicked ſpare no Pains in order to pro-"mote ſuch vile Wretches as will countenance their Deſigns." Or thus --- WHEN THE REFUSE OF MANKIND ARE EXALTED, WICKED MEN GO ABOUT (*viz.* ABOUND) ON EVERY SIDE: *graſſantur impii undequaque.* "Vice prevails when impious Men bear Sway." Perhaps the Pſalmiſt might allude to ſome ſuch Perſon as Doeg having Influence at the Court of Saul, to the Oppreſſion of the Righteous.

PSALM

PSALM XIII.

V. 1. *How long wilt thou forget me, O Lord, for ever?* — עד אנה יהוה תשכחני נצח] Rather — HOW LONG WILT THOU TOTALLY FORGET ME? See Pſ. LXXXIX. 46. Iſa. XXV. 8.

V. 2. *How long ſhall I take Counſel in my Soul?* עד אנה אשית עצות בנפשי] Rather perhaps — FOR MY LIFE? *i. e.* "for preſer-"ving it." The Prepoſition is thus uſed, Gen. XVIII. 28. &c.

V. 3. — *leſt I ſleep* the Sleep *of Death.* פן אישן המות :] The ה *articular* is here equivalent to the ה *local*, as העיר, *into the City*; Joſ. VIII. 19. &c. הבית *into the Houſe*; 2 Sam. XIX. 6. The old Verſion ſeems therefore more exact, *viz.* THAT I SLEEP NOT IN DEATH.

V. 4. *Leſt mine Enemy ſay, I have prevailed againſt him*; and *thoſe that* &c. פן יאמר איבי יכלתיו צרי — וגו] It is highly probable that the original Reading here was — יכלתי וצרי — thus — LEST MINE ENEMY SAY, I HAVE PREVAILED: AND THOSE &c: for the Verb יכל, when uſed in the Senſe of *prevailing againſt*, is always conſtrued with a ל after it: See Gen. XXXII. 25. Jer. XX. 10. &c. beſides that the copulative Particle is here wanted.

—— *when I am moved.* כי אמוט :] Rather — WHEN I FALL; as Prov. XXV. 26; or, as in the old Verſion, WHEN I SLIDE.

PSALM XIV.

V. 2. — *to ſee if there were any that did underſtand*, and *ſeek God.* היש משכיל — דרש את אלהים :] Rather — THAT DID UNDERSTAND, SEEKING GOD.

V. 3. — there is *none that doeth good, no not one.*] St. Paul quotes theſe three Verſes, (Rom. III. 10, 11, 12.) and immediately after adds ſix more Verſes, which at preſent do not appear in the Heb. Copies, nor in any of the old Verſions, except the LXX, Arabic, Æthiopic, and Vulgate. In the Vatican Copy of the LXX, F. Montfaucon informs us, that from theſe Words ταφος ανεωγμενος ο λαρυγξ αυτων το απεναντι των οφθαλμων αυτων, the whole is inſerted in the Margin, and that there is added this Note, ωδαμω κεινται των ψαλμων, ποθεν δε ο αποστολος ειληφεν

αυτους

αὐτὸς ζητεῖν. I cannot think with the anonymous Annotator, that it is difficult to find the Place, from whence the Apoſtle borrowed theſe Verſes: that they were in the LXX, and in this Place, when St. Paul cited them, appears to me evident: (for it ſeems not probable, that they have been inſerted ſince out of Compliment to him) and that they were in the Hebrew Copies, from which the LXX made their Verſion, I make no doubt. The ſame may be preſumed in regard to the Copies uſed by Jerom, and the other two Interpreters. But beſides theſe five Authorities, which together are ſufficient to eſtabliſh this Point, I may add that St. Paul, who calls himſelf *an Hebrew of the Hebrews*, and had more critical Skill *than any of the other Apoſtles*, would not have alledged this Paſſage, if there had been the leaſt Doubt of it's Authenticity, or if it had been wanting in moſt of the Hebrew Copies in his Time. But how came it to be omitted in our preſent Copies, in the Targum, and in the Syriac? And that no Traces of it are to be found in Aquila, Symmachus, or Theodotion? The Reaſon ſeems clearly to be this; that this Omiſſion is to be laid to the Charge of ſome haſty Tranſcriber in the middle Ages, whoſe MS, or a Copy of it, the Academy of Jews at Tiberias might have uſed for a Standard, when they collated their various Copies, in which it is probable they expunged whatever was not found in it. The Reſt of the Jews would naturally follow the Example: and the ſame Reaſon I imagine is to be aſſigned for the Omiſſion of ſeveral Verſes in different Parts of the Book of Proverbs. In reſpect to the Targum, it is certain that it has been tampered with by the Jews in various Places, that it might harmonize with their Hebrew MSS: and ſome pious Fraud, I am apprehenſive, has ſuggeſted the total Omiſſion of this Paſſage in the Syriac Verſion, for the ſame Reaſon. As to the Silence of the other three Greek Verſions, it has no Weight; it being well known that unfortunately we have only Fragments of them. Upon the whole, I think this Paſſage ought to be reſtored in our Verſion, and conſidered as authentic, as it is in our oldeſt Verſion of the Pſalms.

V. 5. *There were they in great Fear:* שם פחדו פחד] Rather — THEN &c. See Prov. VIII. 27. Iſa. XLVIII. 16.

—— *for God* is *in the Generation of the righteous.* כי אלהים בדור צדיק] Rather —— BUT GOD is IN THE DWELLING OF THE RIGHTEOUS. See Pſ. LXXXIV. 10.

V. 6. *Ye have ſhamed the Counſel of the poor;* — עצת עני תבישו] Rather — YE HAVE DISAPPOINTED —. See Job. VI. 20. Pſ. XXII. 5.

Zech. IX. 5. Rom. V. 5. and compare Rom. IX. 33. with Iſa. XXVIII. 16. where poſſibly the LXX (after whoſe Reading the New Teſtament Writers ſeem to cite their Authorities) might have read יבוש, inſtead of יחיש.

PSALM XV.

V. 4. He that *ſweareth to* his own *Hurt, and changeth not.* נשבע להרע ולא ימר:] להרע ſeems to be Infinitive *Hiphil* of רעה, with the Apocope of the ה final; and ought to be rendered —— TO DO A FRIENDLY ACT, or TO BE A FRIEND; as Judg. XIV. 20. Prov. XXII. 24. The Word is generally derived from the Verb רעע, *to do Miſchief*: but ſurely to do this can never be a Part of the upright Man's Character; and there is no Authority for adding any Thing in this Place to the Text.

PSALM XVI.

V. 2. O my Soul, *thou haſt ſaid unto the Lord,* — אמרת ליהוה] אמרת is clearly a Miſtake for אמרתי; for all the ancient Verſions, the Chaldee excepted, read ſo. This Place ought therefore to be rendered without Heſitation —— I HAVE SAID UNTO THE LORD.

—— *my Goodneſs* extendeth *not to thee.* טובתי בל עליך:] Rather —— MY GOOD DEEDS are NOTHING UNTO THEE: *i. e.* cannot profit thee. See Neh. VI. 19.

V. 4. *Their Sorrows ſhall be multiplied* that *haſten* after *another* God. ירבו עצבותם אחר מהרו] Rather — LET THEIR IDOLS BE MULTIPLIED that ARE CARRIED ALONG BACKWARD. אחר is here conſidered (with the ancient Verſions) as an Adverb, contractedly written for אחור; and אחר מהרו means, I apprehend, the ſame as נזרו אחור — *they are alienated backward*, or *are gone away backward*; as Iſa. I. 4. &c. All which Phraſes imply a Revolt from the Worſhip of the one true God.

V. 5. *The Lord* is *the Portion of mine Inheritance, and of my Cup:* יהוה מנת חלקי וכוסי] This Hemiſtic ought I think to be conſtrued in the Vocative Caſe, thus — O LORD, thou PORTION &c. becauſe in the next the ſecond Perſon is uſed. *Cup* ſeems here to denote *an Houſhold*, or *Family:* becauſe the ſeveral Perſons who compoſe a Family *drink of the ſame Cup*, and generally fare alike. Thus is our Lord to be underſtood, Matt. XX. 22, 23.

V. 6. *The*

V. 6. *The Lines* — חבלים] Rather — THE MEASURING LINES. Theſe are put by a Metonymy for *Lands*, which were parcelled out by *Lines*, after the Rods had been fixed. So Amos, *Thy Land ſhall be divided by Line*. Ch. VII. 17. Hence this Word is ſometimes uſed for *a Region*, ſee Deut. III. 4. This Cuſtom was not peculiar to the Jews; for we find in Herodotus this Expreſſion, καλον πεδιον χοινῳ ἀφαμετρησαν.

V. 7. — *my Reins alſo inſtruct me in the Night-Seaſons.* אף לילות יסרוני כליותי :] The Word כליות ſignifies primarily *the Kidneys*, or *Reins*; the innermoſt Part of the human Conſtitution: but it is as frequently uſed figuratively, for *the Thoughts*, and *inmoſt Counſels of the Mind*, as *the Heart* is for *the Seat of the Affections*. See Pſ. LXXIII. 21. Jer. XI. 20. Ought not therefore the Word in this Place to be rendered, MY THOUGHTS?

PSALM XVII.

V. 1. *Hear the right, O Lord,* — שמעה יהוה צדק] Rather — HEAR, O JUST LORD — for צדק is uſed ſometimes as an Adjective.

V. 3. — *thou haſt tried me,* and *ſhalt find nothing: I am purpoſed* that *my Mouth ſhall not tranſgreſs.* צרפתני בל תמצא זמתי בל יעבר פי :] Rather --- THOU HAST TRIED ME, but SHALT FIND NO WICKED THOUGHT (or CRIME) IN ME: MY MOUTH SHALL NOT OFFEND. זמה has either of the Senſes here given to it: I conſider it as *in Regimine* with the Affix, and as equivalent to זמה בי, a Conſtruction not unfrequent in the poetical Books. See Pſ. VII. 4. XIII. 4. or it may be conſtrued as we ſay in Engliſh — NO CRIME OF MINE. Whereas the Verb זמם never ſignifies *To purpoſe*, but only *To think*: and if this Senſe, viz. *thou ſhalt find nothing* had been meant to be expreſſed, the Words would moſt probably have been תמצא אין.

V. 4. *Concerning the Works of Men, by the Words of thy Lips,* —— לפעלות אדם בדבר שפתיך] As theſe Words in our Verſion are quite unconnected with what follows in this Verſe, I would render them thus --- IN RESPECT TO THE DEEDS OF MEN AGAINST THE WORD OF THY LIPS. See Note Job. IX. 19. The Meaning is, "that "he had kept his Eye upon the Paths of the Deſtroyer, with reſpect "to thoſe Deeds which ungodly Men commit againſt the Law of God, "in order to avoid them."

V. 7. *Shew thy marvellous Lovingkindneſs, O thou that ſaveſt by thy right Hand them which put their Truſt* in thee *from thoſe that riſe up* againſt them. [הפלה חסדיך מושיע חוסים — ממתקוממים בימינך : Rather --- SEVER THY LOVINGKINDNESS, O SAVIOUR OF THE FAITHFUL, FROM THEM THAT RISE UP AGAINST THY RIGHT HAND. In this Place there is in our Verſion a remarkable *Hyperbaton*.

V. 8. *Keep me as the Apple of the Eye:* — [שמרני כאישון בת עין Rather --- AS THE PUPIL &c.

V. 9. — from *my deadly Enemies*, who *compaſs me about*. [איבי בנפש יקיפו עלי :] Rather — MINE ENEMIES FOR PLEASURE (or SPORT) COMPASS ME ABOUT. See נפש thus uſed, Pſ. CV. 22. Jer. II. 24. It is alſo applied to all the Faculties and Affections of the Soul; and might be uſed in this Place for HATRED.

V. 10. *They are incloſed* in *their own Fat:* — [חלבמו סגרו] The Words of the Text cannot I think admit of this Senſe; for the Verb is active, and the Noun ſeems not to be in the Ablative Caſe. What other Senſe can be deduced from the preſent Lection, I know not: but am inclined to ſuſpect that — הלבמו is the true Reading, thus — THEY SHUT UP THEIR HEART, *i. e.* "they are hardened againſt "all Compaſſion." So Pſ. LXXVII. 9. *Hath he in Anger* SHUT UP HIS TENDER MERCIES?

V. 11. — *they have ſet their Eyes bowing down to the Earth.* [עיניהם ישיחו לנטות בארץ :] Rather, with the old Verſion — THEY HAVE SET THEIR EYES TO BRING DOWN TO THE EARTH.

V. 12. *Like as a Lion that is greedy of his Prey;* [דמינו כאריה יכסוף לטרף] דמין occurs no where elſe: it is generally derived from דמה, and ſaid to ſignify *Likeneſs*: but even then, it muſt be allowed to be an unneceſſary Expletive. The LXX, Arabic, Vulgate, and Æthiopic, point out the original Reading, *viz.* דמוני — THEY DESTROY ME AS A LION &c.

V. 13. *Deliver my Soul from the wicked*, which is *thy Sword*. [פלטה נפשי מרשע חרבך :] *Qu.* is not the old Verſion in this Place preferable, *viz.* DELIVER MY SOUL FROM THE WICKED by THY SWORD? This is alſo the marginal Lection.

V. 14. *From the Men* which are *thy Hand*, [ממתים ידך] So alſo --- FROM THE MEN by THY HAND; or as in the Margin.

—— *and*

——*and whoſe Belly thou filleſt with thy hid* Treaſure: וצפינך תמלא בטנם] Rather — AND WHOSE BELLY THOU FILLEST WITH THY TREASURE. For צפן ſignifies *to lay up in Store as a Treaſure.*

——*they are full of Children,* ישבעו בנים] Rather, I think, with the Margin — their CHILDREN ARE FULL. For the Words certainly will bear this Senſe: but I much queſtion the other.

——*and leave the reſt of their* Subſtance *to their Babes.* והניחו יתרם לעולליהם:] Rather — AND LEAVE THEIR RICHES TO THEIR INFANTS; *i. e.* to their Children's Children. See יתר thus rendered, Jer. XLVIII. 36.

V. 15. ——*I ſhall be ſatisfied, when I awake, with thy Likeneſs.* אשבעה בהקיץ תמונתך:] Rather, I think — I SHALL BE SATISFIED WHEN THY GLORY SHALL APPEAR, or BE ROUSED. By comparing this Place with Num. XII. 8. it will appear that תמונה is the ſame as the *Shechinah,* or the Symbol of God's Preſence, which reſided upon the Ark.

PSALM XVIII.

V. 2. —*my God, my Strength, in whom I will truſt:* אלי צורי אחסה בו] Theſe Words are obſcurely rendered in our Verſion both here and 2 Sam. XXII. 3. where we read — *The God of my Rock; in him will I truſt.* Whereas if the Verb ſubſtantive were repeated from the preceding Clauſe, this Sentence would be clear, thus — MY GOD is MY ROCK; IN HIM WILL I TRUST.

——*and the Horn of my Salvation,* and *my high Tower.* קרן ישעי משגבי] Rather — AND THE HORN OF MY SALVATION PROTECTING ME: for as there is no copulative Particle before משגבי, it ſeems more natural to conſtrue it as the Participle *Pihel* than as a Subſtantive.

V. 3. *I will call upon the Lord,* who is *worthy to be praiſed:* מהלל אקרא יהוה] Rather (I think) I WILL CALL UPON THE LORD with PRAISE.

V. 4. *The Sorrows of Death compaſſed me:* אפפוני חבלי מות] In the parallel Place we read משברי מות — THE WAVES OF DEATH &c. which ſeems to have been the original Lection; becauſe it anſwers better to נחלי, *Floods,* in the next Hemiſtic; and becauſe חבלי occurs immediately after. This Verb ſignifying, *to compaſs about,* or *to attack with Violence and Terror,* ſeems much more applicable to *Waves* than *Sorrows.* See Taylor.

V. 5.

V. 5. *The Sorrows of Hell compaſſed me about*; — חבלי שאול סבבוני] Rather --- THE CORDS (or BANDAGES) OF THE GRAVE INCLOSED, or GIRT ME IN. חבלי is rendered *Cords* in the Margin, which Senſe it bears with reference to *Nets* or *Snares* in ſeveral Places, ſee Pſ. CXL. 5. Job. XVIII. 10. Prov. V. 22. And, to avoid the Repetition of *compaſſed* in two contiguous Verſes, where the Hebrew uſes two diſtinct Words, I vary the Expreſſion.

V. 6. — *and my Cry came before him*, even *into his Ears*. ושועתי לפניו תבא באזניו] Rather — AND MY CRY TO HIM ENTERED INTO HIS EARS: for לפניו is here a pleonaſtic Form for the Dative לו. See Nold. 13. In the parallel Place this and the next Word תבא have been omitted through Negligence.

V. 7. — *the Foundations of the Hills* — מוסדי הרים] In the parallel Place we read — מוסדות חשמים — *The Foundations of the Heavens*: but this appears to be the true Reading, when compared with the Verſions in both Places.

V. 10. — *yea, he did fly upon the Wings of the Wind*. וירא על כנפי רוח;] Inſtead of וירא we have in the parallel Place וירא — *and he was ſeen*. But the Reading in this Place appears to be the true one; becauſe it is more immediately connected with the Context, and more countenanced by the Verſions.

V. 11. *He made Darkneſs his ſecret Place*; — ישת חשך סתרו] The parallel Place is very corrupt; for סתרו is there omitted; סכתו is written סכו, and inſtead of חשכת you find חשרת, a Word which exiſts only there. The Hemiſtics do not ſeem to be rightly divided in our Verſion, for סביבותיו belongs to the firſt; which I would thus render --- HE MADE HIS COVERT DARK ROUND ABOUT HIM.

—— *his Pavilion round about him* were *dark Waters*, and *thick Clouds of the Skies*. סכתו חשכת מים עבי שחקים:] Thus — HIS PAVILION DARK WATERS, THE THICK CLOUDS OF THE SKIES. For the latter Clauſe is not a diſtinct Idea; but is in Appoſition, or exegetical.

V. 12. *At the Brightneſs* that was *before him his thick Clouds paſſed, Hail*-ſtones *and Coals of Fire*. מנגה נגדו עביו עברו — ברד וגחלי אש:] The parallel Place is ſimply thus --- THROUGH THE BRIGHTNESS THAT WAS BEFORE HIM WERE COALS OF FIRE KINDLED; which

which is doubtleſs clearer: but as the Hemiſtics are deficient by the Omiſſion of the Words עביר עברו, I would retain them, and adopt the other Reading, *viz.* — בערו נחלי אש — and thus render the Verſe in both Places — AT THE BRIGHTNESS BEFORE HIM HIS BLACK CLOUDS SWEPT ALONG; BOLTS OF FIRE WERE KINDLED. For the Verb עבר implies *a conſtant progreſſive Motion without ſtopping*, which does not ſeem ſufficiently expreſſed by the Word *paſſed*: and as רשף is ſometimes rendered *Coals*, and ſometimes *Thunderbolts*, why may not the ſame be done by נחל here, and Pſ. CXL. 10?

V. 13. — *and the Higheſt gave his Voice,* ויעלין יתן קולו] Rather — PUT FORTH &c.

—— *Hail*-ſtones *and Coals of Fire.* ברד ונחלי אש :] Theſe Words ſeem to have been copied by Miſtake from the preceding Verſe: for they are, at beſt, but redundant: they are not found in the parallel Place; and the LXX, Æthiopic, and Arabic, omit them.

V. 21. — *and have not wickedly departed from my God.* ולא רשעתי מאלהי :] Rather — AND HAVE NOT ACTED WICKEDLY AGAINST MY GOD. For רשע never ſignifies *to depart*. Our Tranſlators ſeem to have been led into this Miſtake, from not attending to the Force of the Prepoſition. See Lev. IV. 2. Deut. XXXIII. 7. Jer. LI. 5. &c. The old Verſion is to the ſame Effect.

V. 22. — *and did not put away his Statutes from me.* וחקתיו לא אסיר מני :] The parallel Place — וחקתיו לא אסור ממנה — ought to be corrected from this; for there is in it a very great Soleciſm.

V. 30. As for *God, his Way is perfect:* האל תמים דרכו] Rather — GOD IS PERFECT IN HIS WAY.

V. 39. *Thou haſt girded me* — ותאזרני] In Sam. ותזרני, the א is dropped by Negligence.

V. 42. — *I did caſt them out as the Dirt in the Streets.* כטיט חוצות אריקם :] אריקם ſeems to be a Miſtake for ארקם, for דקק ſignifies *to pound* as in a Mortar. In the parallel Place we have ארקם, but this alſo wants the ע in the middle. And we alſo find there the Word ארקעם, which the Metre, as well as the Senſe, ſhews to be redundant. 2 Sam. XXII. 43.

V. 43.

V. 43. — *a People* whom *I have not known ſhall ſerve me.* עם לא ידעתי יעבדוני :] As in this Pſalm of Thankſgiving the Future has been throughout tranſlated by the preterperfect, it ſhould I think ſo continue here, and in the two following Verſes; there being no Reaſon for an Alteration.

V. 45. *The Strangers ſhall fade away :* בני נכר יבלו] Or —— HAVE DECAYED: for the Root may be בלה as well as נבל.

—— *and be afraid out of their cloſe Places.* ויחרגו ממסגרותיהם :] Rather --- AND HAVE BEEN AFRAID IN THEIR PRIVY CHAMBERS, (as in the old Verſion) or IN THEIR PLACES OF RETREAT. In the parallel Place we read ויחגרו, the Letters being tranſpoſed: but this Lection is preferable.

V. 47. It is *God that avengeth me, and ſubdueth the People under me.* האל הנותן נקמות לי — וידבר עמים תחתי :] Rather — THE GOD WHO HATH AVENGED ME, AND HATH SUBDUED THE PEOPLE UNDER ME. This Verſe ſeems put in Appoſition to the latter Part of the preceding one; at the End of which the Punctuation ſhould be altered.

V. 48. *He delivereth me from mine Enemies : yea, thou lifteſt me up above thoſe that riſe up againſt me.* מפלטי מאיבי — אף מן קמי תרוממני] Rather --- MY DELIVERER FROM MINE ENEMIES, SURELY THOU WILT EXALT ME &c.

PSALM XIX.

V. 2. *Day unto Day uttereth Speech, and Night unto Night ſheweth Knowledge.* יום ליום יביע אמר — ולילה ללילה יחוה דעת :] That is, "by obſerving and contemplating on the Heavens, whether by Day or "by Night, the Wiſdom of God, who made them, will become daily "more manifeſt; each Day adding to the Inſtruction of the former."

V. 3. There is *no Speech or Language,* where *their Voice is not heard.* אין אמר ואין דברים — בלי נשמע קולם :] Rather — Though they have NO SPEECH NOR LANGUAGE, YET THEIR VOICE IS HEARD. So Noldius, who gives this Senſe to the Verſe, and it is truly a ſublime one: for whether we conſider the Heavens as the Seat of the Meteors, whoſe awful Sound is often heard; or confine the Idea to their admirable

mirable Structure; which will draw forth Praiſe and Admiration from him that contemplates on them, the Thought is truly poetical.

V. 4. *Their Line is gone out through all the Earth,* בכל הארץ יצא קום] If קום is not a Miſtake for קולם, it ſhould, at leaſt, have the Arabic Signification given to it, *viz.* THEIR SOUND; from קוּם, *To cry out:* thus all the ancient Verſions, excepting the Chaldee, render the Word. What farther confirms this Senſe is the Expreſſion, *their Words*, in the next Hemiſtic.

V. 5. *Which* is *as a Bridegroom coming out of his Chamber*; and *rejoiceth as a ſtrong Man to run a Race.* וְהוּא כְחָתָן יֹצֵא מֵחֻפָּתוֹ — ישיש כְּגִבּוֹר לָרוּץ אֹרַח :] Rather —— HE GOETH FORTH AS A BRIDEGROOM OUT OF HIS CHAMBER; HE REJOICETH &c. Among the Jews it ſeems to have been cuſtomary on the Marriage Day for the Company, who were aſſembled on that Occaſion, to receive the Bridegroom with Flambeaus, Songs, and other Demonſtrations of Joy, when he brought forth the Bride towards Midnight. Matth. XXV. 6. The Compariſon therefore of the Sun rejoicing to perform his daily Taſk, (conſcious as it were of the Bleſſings he diffuſes around him) to the Bridegroom is very appoſite: neither is it leſs ſo, in reſpect to a tried Racer, who vain of former Victories, and elated with the Idea of being ſuperior to his Antagoniſt, ſets out with Exultation, and is received at the Goal with joyful Acclamations.

V. 8. *The Commandment of the Lord* is *pure, enlightening the Eyes.* מִצְוַת יְהוָה בָּרָה מְאִירַת עֵינַיִם :] Rather — IS CLEAR, (PLAIN, or MANIFEST,) "ſo has it Power of teaching Men true Wiſdom."

V. 9. *The Fear of the Lord* is *clean*; יִרְאַת יְהוָה טְהוֹרָה] Rather — is PURE: "free from all baſer Mixture of corrupt Affections," and when it is ſuch, "it will aſſuredly ſtand the Teſt, and *endure for ever.*"

V. 12. *Who can underſtand* his *Errors?* — שְׁגִיאוֹת מִי יָבִין] This Word ſeems corruptly written for שְׁגִיוֹת or שְׁגִיגוֹת: ſee the Roots שגה and שגג.

—— *cleanſe thou me from ſecret* Faults. מִנִּסְתָּרוֹת נַקֵּנִי :] Rather — FROM DISGUISES; that is, *from falſe Appearances*, or *Hypocriſy*. See Job. XXIV. 15.

13. *Keep back thy Servant alſo from preſumptuous Sins:* גַּם מִזֵּדִים חְשֹׂךְ עַבְדֶּךָ] Rather — FROM THE PROUD, or PRESUMPTUOUS: which is the conſtant Signification of this Word.

—— *and I ſhall be innocent from the great Tranſgreſſion.* ונקיתי מפשע רב :] Rather — AND I SHALL BE EXEMPTED FROM SINNING GREATLY: for פשע ſeems to be the Gerund, as Iſa. LIX. 13. and רב an Adverb.

PSALM XX.

V. 3. — *and accept thy Burnt-ſacrifice.* ועולתך ידשנה :] Our Verſion by Accident gives דשן its proper Signification in this Place; for it refers to the Margin for the received Senſes, viz. *turn to Aſhes*, or *make fat*. But דשן ſignifies *to give*, and *to receive*, whence comes دشن in Arabic, and داشن in Perſic, *a Gift*, *an Offering upon the Altar*. דשנא in Chaldee, and ܕܫܢ in Syriac have the ſame Signification.

V. 6. —— *he will hear him from his holy Heaven, with the ſaving Strength of his right Hand.* יענהו משמי קדשו — בגבורות ישע ימינו :] Each of theſe Hemiſtics conveys a different Sentiment, and ought I think to be thus diſtinguiſhed --- HE WILL HEAR HIM FROM HIS HOLY HEAVEN; HIS RIGHT HAND SAVETH WITH GREAT STRENGTH.

V. 7. *Some* truſt *in Chariots, and ſome in Horſes: but we will remember the Name of the Lord our God.* — אלה ברכב ואלה בסוסים ואנחנו בשם יהוה אלהינו נזכיר :] There is no Occaſion to ſupply a different Verb in this Place from that which occurs here. זכר affects every Member of the Verſe; which ought to be thus rendered —— SOME are mindful of CHARIOTS; AND SOME OF HORSES: BUT WE WILL BE MINDFUL OF THE NAME OF THE LORD OUR GOD: *i. e.* "think of them as the only Means of Safety. The Jews "were not allowed to uſe either Chariots or Horſes; but, inſtead of "them, were to truſt in Jehovah for Aſſiſtance." Deut. XX. 1. The ſame Word, זכר, is uſed Pſ. XXII. 27. and ſhould alſo be rendered in the ſame Senſe.

V. 9. *Save, Lord, let the King hear us when we call.* יהוה הושיעה המלך — יענו ביום קראנו :] Rather — LET JEHOVAH THE KING SAVE; LET HIM HEAR US WHEN WE CALL. The Diviſion of the Hemiſtics points out this Senſe; הושיעה may as well be the 3d. P. pret. Hiph. as the 2d. Imp. with ה paragogic; unleſs perhaps it be a Miſtake for הושיענו, *let him ſave us.*

PSALM

Psalm XXI.

V. 4. *He aſked Life of thee,* and *thou gaveſt* it *him,* even *Length of Days for ever and ever.* חיים שאל ממך נתתה לו ארך ימים עולם ועד :] Rather --- He asked Life of thee; thou gavest him Length of Days for ever and ever.

V. 9. *Thou ſhalt make them as a fiery Oven in the Time of thine Anger: the Lord ſhall ſwallow them in his Wrath, and the Fire ſhall devour them.* תשיתמו כתנור אש — לעת פניך יהוה — באפו יבלעם ותאכלם אש :] Rather, I think, thus — Thou, O Lord, shalt make them as a fiery Oven in the Time of thine Anger: the Fire in it's Rage shall devour them and consume them.

V. 11. — *they imagined a miſchievous Device,* which *they are not able* to perform. חשבו מזמה בל יוכלו :] The two laſt Words ought I think to be thus rendered — but they have not prevailed, or have not effected it: for the Verb יכל has this Senſe, Gen. XXX. 8. — XXXII. 25. &c.

V. 12. *Therefore ſhalt thou make them turn their back:* כי תשיתמו שכם] The marginal Lection is — *Thou ſhalt ſet them* as *a Butt.* But the Words of the Text will not I think juſtify either Senſe; for שכם is never uſed as a Verb, except when it ſignifies *to riſe early*; and there is not the leaſt Foundation for tranſlating it *a Butt,* or Mark to ſhoot at. In the two Places where that Sentiment occurs, למפגע or למטרה are the Words, which expreſs it: (See Job. VII. 20. and XVI. 12.) Words well known, and eaſily deduced from their kindred Root. I cannot therefore but think that the ' in שכם has dropped out from between the ſecond and third Letter. In that Caſe, the Senſe would be — Therefore shalt thou make them Thorns. See שכים and משכת, Numb. XXXIII. 55. Prov. XV. 19. &c. After the wicked *had been made as a fiery Oven, whom the Fire in its Rage would conſume*; what can be more natural, or better connected, than to ſuppoſe a Continuation of the ſame Metaphor, by rendering the Word Thorns, as a Means to that End? Thus Iſaiah — *Wickedneſs burneth as* Fire: *it ſhall devour the* Briers and Thorns. IX. 18. *And the Light of Iſrael ſhall be for a* Fire, *and the Holy One for a* Flame; *and it ſhall devour his* Thorns and Briers. X. 17. *And the People ſhall be* as *the* Burning of Lime; as Thorns *cut up ſhall they be* burnt in the Fire. XXXIII. 12.

V. 12. —when *thou ſhalt make ready* thine Arrows *upon thy Strings againſt the Face of them.* במיתריך תכונן על פניהם :] It is evident that *Arrows* are not mentioned in the Text; and this Senſe is ſuggeſted merely from the ſuppoſed Signification of במיתריך. But, if there be no Foundation for the Senſe given to שכם by our Verſion in the preceding Hemiſtic, this Senſe alſo of Arrows muſt be given up, as foreign to the Purpoſe. I therefore tranſlate this Clauſe thus — THOU SHALT PREPARE THY WITHES FOR THEM. יתרים has this Senſe Judg. XVI. 7, 8, 9. It has not indeed there the *Heemantic:* but this is well known not to be eſſential. The Verb כון is not unfrequently conſtrued with ב; ſee Numb. XXIII. 1, 29. &c. See alſo the Prepoſition על, Noldius 23. and פני conſidered as an expletive, Gen. XXI. 19. Jer. XVII. 16. &c. This Interpretation adds great Weight to the Senſe given to שכם or שכים, by making it nearly ſynonymous to מיתר, viz. *Thorns* and *a Bundle of Twigs*; both intended for the ſame Purpoſe, of lighting the Fire to heat the Oven, in order to conſume God's Enemies: Or, might not the כ in שכם have been a Corruption of ב, and then if מו from the End of the preceding Word be prefixed to this, it will furniſh a well known Word, *viz.* מושבם, THEIR ABODE, or *Reſidence?* which Senſe will alſo be very ſuitable to the Context, thus --- THEREFORE THOU WILT PLACE THEIR ABODE IN THE CORDS (or NETS) which THOU HAST PREPARED FOR THEM. See Pſ. CXL. 5. Thus, *thou broughteſt us into* THE NET denotes *bringing into Calamity*, as *plucking the Feet out of the Net* does Deliverance out of it. See Pſ. LXVI. 11. — XXV. 15. And the Word מושב ſeems alſo to denote not *a tranſient*, but a permanent, Calamity. See the Notes Pſ. XXII. 3. — XXIII. 6.

PSALM XXII.

V. 1. — why art thou ſo *far from helping me*, and from *the Words of my Roaring?* רחוק מישועתי דברי שאגתי :] Rather, I think — being FAR FROM MY SALVATION, I HAVE ROARED OUT MY COMPLAINT.

V. 2. — *and in the Night-Seaſon, I am not ſilent.* ולילה ולא דומיה לו :] Rather --- AND IN THE NIGHT SEASON TRULY I AM NOT SILENT. The ו has this Senſe, Numb. XXI. 8. וראה אתו וחי — *when he looketh upon it, he ſhall* SURELY *live.* So alſo Iſa. XLIV. 8.

V. 3.

V. 3. *But thou* art *holy*, O thou *that inhabiteſt the Praiſes of Iſrael.* [ואתה קדוש יושב תהלות ישראל :] The whole is rather to be rendered as a ſolemn Invocation, thus — BUT, O THOU HOLY ONE THAT INHABITEST THE BOASTED Places OF ISRAEL! the Word *Place* being ſeldom expreſſed in Hebrew. Or, if we retain the Word *Praiſes*, it muſt be underſtood by a Metonymy for *the Places* where God received *the Praiſes* of his People, for the Mercies immediately before commemorated. There is yet a third Senſe, in which God may be ſaid *to inhabit the Praiſes of Iſrael.* In our own Language *to dwell*, or *abide*, beſides their primary Senſe, are uſed in a ſecondary one, to denote Permanency, or long habitual Continuance; thus our Tongue, Thoughts, Inclinations, and Deſires are ſaid *to dwell* upon an Object, when they are conſtantly, or frequently, turned to, or engaged upon, it. A Perſon is alſo ſaid *to dwell* and *reſide* in the good Graces and Affections of another, when he enjoys them for a long Time without Interruption. Thus in Scripture we are ſaid *to abide* in the Love, Fear, and Favour of God, *to dwell* in God, and God and his Word *to dwell* in us. The Hebrew Word ישב, which is here rendered *inhabit*, with others of the ſame Import, admits of the like Signification; ſee Gen. XLIX. 24. Pſ. LV. 19. — LXI. 7. &c. and ſo do the Verbs οικεω, ενοικεω, and κατοικεω in the New Teſtament; ſee Rom. VIII. 17, 18, 20. Col. III. 16. Eph. III. 17. Why then may not the Text before us be likewiſe ſo interpreted; and by *God's inhabiting*, or *dwelling in the Praiſes of Iſrael*, be underſtood *his being the conſtant Theme and Object of thoſe Praiſes?*

V. 6. *But I* am *a Worm, and no Man:* — [ואנכי תולעת ולא איש That is, "a Creature too mean and deſpicable to merit Attention." The Antitheſis between the firſt Perſon and the third is finely kept up from V. 1. and ſhould be attended to.

V. 8. *He truſted on the Lord*, that *he would deliver him:* — גל אל יהוה יפלטהו] Rather — HE REJOICED IN THE LORD; LET HIM DELIVER HIM: for גל is the Preter of גול *to rejoice*, not of גלל *to roll*, as our Verſion makes it. And that this is the Senſe is moreover evident from the next Hemiſtic, where the ſame Words are repeated in an inverſe Order, viz. *let Him deliver him, ſeeing he delighted in Him*: as Pſ. XXVII. 14. or as Virgil, *Ecl.* VIII. 49, 50.

Crudelis mater magis, an puer improbus ille?
Improbus ille puer, crudelis tu quoque, mater.

V. 9.

V. 9. — *thou didſt make me hope,* when I was *upon my Mother's Breaſts.* : מבטיחי על שדי אמי] Simply thus — THOU DIDST MAKE ME HOPE UPON MY MOTHER'S BREASTS.

V. 12. *Many Bulls have compaſſed me: ſtrong* Bulls *of Baſhan have beſet me round.* : סבבוני פרים רבים — אבירי בשן כתרוני] It ſeems rather unneceſſary to repeat the Word *Bulls* in the laſt Clauſe: THE MIGHTY ONES would be ſufficiently underſtood. Ezekiel uſes the ſame Phraſe to point out *the Princes of the Earth.* XXXIX. 18.

V. 14. — *all my Bones are out of Joint: my Heart is like melted Wax:*] Thus Ovid,

Sic mea perpetuis liqueſiunt pectora curis,
Ignibus admotis ut nova cera ſolet.

V. 17. — *they look* and *ſtare upon me.* : המה יביטו יראו בי] The ו before יראו has doubtleſs dropped out of the Text on account of the preceding Word ending with that Letter; for it is found in all the old Verſions.

V. 20. — *my Darling from the Power of the Dog.* : מיד כלב יחידתי] The Word יחידתי comes from the Verb יחד, which is nearly related to אחד, *one,* and from thence borrows it's Signification of being *iſolated,* or *left alone, ſingle, unſupported:* it ſhould accordingly be here tranſlated *my ſolitary* or *friendleſs* one, (*Soul* being mentioned in the preceding Hemiſtic, to which this Word refers by an Hendyadis) in Alluſion to what the Pſalmiſt had ſaid of his *being forſaken of God,* (V. 1.) and of *there being no Help,* (V. 11.) This Word muſt be taken in the ſame Senſe, Pſ. XXV. 16. XXXV. 17.

V. 21. —— *for thou haſt heard me from the Horns of the Unicorns.* : ומקרני רמים עניתני] Rather --- YEA THOU HAST DELIVERED ME FROM THE HORNS OF THE MIGHTY ONES. For רמים, with the Difference of the Maſſoretic Points only, is thus uſed in ſeveral Places, 2 Sam. XXII. 28. Job. XXI. 22. &c. The Word ſignifying *an Unicorn* is conſtantly written ראם, and once רים. As for *Horns,* they are the Symbols of *Strength,* and figuratively attributed to *Men,* Pſ. LXXV. 10. &c. The Change of Mood, from the Imperative to the Indicative, deſerves Notice; as it ſeems not to be without Deſign, eſpecially as it happens in the very Place where the Tranſition is made from the Sufferer's Complaint, to the Song of Praiſe and Triumph for Mercies received

received and expected. Inſtead therefore of the cauſal Particle, *for*, the ו is to be rendered, *yea*, or *indeed*, to mark out the Tranſition more preciſely: it is ſo uſed, Iſa. XLIV. 8. This Paſſage, if applied to Chriſt, muſt denote his Reſcue from the Power *of Death and the Grave*, which had haughtily tyranniſed over all Mankind.

V. 26. — *they ſhall praiſe the Lord that ſeek him*; יהללו יהוה דרשיו] Rather --- THEY SHALL PRAISE THE LORD, SEEKING HIM.

—— *your Heart ſhall live for ever.* יחי לבבכם לעד:] All the ancient Verſions read here, as the Context requires, לבבם THEIR HEART &c.

V. 29. *All they* that be *fat* upon *Earth ſhall eat and worſhip*: אכלו וישתחוו כל דשני ארץ] As the Phraſe *eating the Word of God* is uſed for digeſting and underſtanding it, (ſee Jer. XV. 10. and Pſ. XXXVII. 3.) ought not this Place to be rendered — ALL THE FAT ONES OF THE EARTH SHALL UNDERSTAND AND WORSHIP? V. 26. is alſo to be thus underſtood. How elſe this can be applicable to the Calling *of the chief among all Nations* to the Goſpel of Chriſt, I do not underſtand.

—— *all they that go down to the Duſt ſhall worſhip before him*: — לפניו יכרעו כל יורדי עפר] Rather — ALL THE DESCENDANTS OF THE DUST &c. By which Phraſe may be meant *all Mankind* ſprung from Adam, to whom it was ſaid, DUST *thou art*; Gen. III. 9. So likewiſe, *All are of* THE DUST. Eccl. III. 20. After the Call of the *meek and poor* had been noticed, V. 26. then follows --- *All the Ends of the World ſhall be mindful, and turn unto the Lord*; *and all the Families of the Nations ſhall worſhip before Him.* In like manner to denote the Univerſality of Chriſt's Kingdom, when *the rich* are here particularly brought into View, it follows immediately, *yea all the Sons of Adam*, deſcribed by their Origin, perhaps on Purpoſe to check the Pride of the wealthy, and to ſhew them their Vanity without the Help of their Redeemer. Or, if we read ירדי, the Senſe will be --- ALL THE GOVERNOURS OF THE EARTH &c. and this Hemiſtic will be exegetical of the foregoing one: the Prophecy may then alſo be conſidered as having had its Completion, when Sovereigns became nurſing Fathers and nurſing Mothers to the Church of Chriſt.

—— *and none can keep alive his own Soul.* ונפשו לא חיה] The plain and natural Senſe of theſe Words as we now read them is —— *and his Soul ſhall not live.* But of whoſe Soul is this ſaid? Nay, can it be ſaid of any Soul? But admitting that the Verb were in *Pihel*, in which Conjugation as well as in *Hiphil*, it ſignifies *to quicken*, or *pre-*

ſerve

ſerve alive, yet would this Obſervation be unconnected with the general Scope of the Pſalm. But that the Text is here corrupt, we have almoſt all poſſible Evidence to prove; for the Syriac, Arabic, Ethiopic, Vulgate, LXX, Aquila, Symmachus, Theodotion, the fifth, ſixth, and ſeventh Greek Verſions of Origen's Hexapla, all read thus —— ונפשי לו חיה —— MY SOUL ALSO SHALL LIVE UNTO HIM: viz. *unto His Glory and Service*: in the ſame Senſe as Rom. XIV. 8. 2 Cor. V. 15. which makes an excellent Senſe, and may be conſidered as an *Epiphonema*, or as a Summary of the Bleſſings which the Pſalmiſt, with other faithful, was aſſured of receiving through the Merits of Chriſt.

V. 30. — *it ſhall be accounted to the Lord for a Generation.* יספר לאדני לדור :] Rather — IT SHALL BE ACCOUNTED THE LORD'S FOR THE GENERATIONS TO COME. I connect here יבא or יבוא from the following Verſe according to all the ancient Verſions, except the Syriac.

V. 31. *They ſhall come, and ſhall declare his Righteouſneſs unto a People that ſhall be born, that he hath done* this. — (יבא) ויגידו צדקתו לעם נולד כי עשה] Rather — AND THEY SHALL DECLARE HIS RIGHTEOUSNESS, THAT HE HATH WROUGHT, UNTO A PEOPLE THAT SHALL BE BORN.

PSALM XXIII.

V. 6. — *and I will dwell in the Houſe of the Lord for ever.* ישבתי בבית יהוה לארך ימים :] Rather — FOR A LONG SEASON, with the old Verſion.

PSALM XXIV.

V. 6. *This is the Generation of them that ſeek him, that ſeek thy Face, O Jacob.* זה דור דרשו --- מבקשי פניך יעקב :] I here read with the Maſſora דרשי: but detach the ו to join it to מבקשי: and, with the LXX, Vulgate, Syriac, Arabic, and Ethiopic Verſions, ſupply אלהי before יעקב. The Verſe may then be thus rendered --- THIS IS THE GENERATION OF THEM THAT SEEK, EVEN OF THEM THAT DESIRE, THY COUNTENANCE, O GOD OF JACOB.

PSALM

Psalm XXV.

V. 8. — *therefore will he teach Sinners in the Way.* על כן יורה חטאים בדרך :] Rather — THEREFORE WILL HE TEACH SINNERS THE WAY; or INSTRUCT SINNERS IN THE WAY, viz. *of Righteouſneſs.*

V. 11. *For thy Name's Sake, O Lord, pardon mine Iniquity.* למען שמך יהוה וסלחת לעוני] The ו before סלחת ſeems to indicate that ſome Verb is wanting before it; or it ought to be rendered, I PRAY THEE; ſee Noldius, Art. 44.

Psalm XXVI.

V. 7. *That I may publiſh with the Voice of Thankſgiving,* לשמע בקול תודה] Rather — THAT I MAY HEAR THE VOICE OF THANKSGIVING: for לשמע is in *Kal*, and is conſtrued with the Prepoſition ב.

Psalm XXVII.

V. 2. — *and my Foes came upon me to eat up my Fleſh;*] So Xenophon ſpeaking of Enemies ſays, ωμος καταφαγειν, *Hellen. L.* III. and ωμον εδιειν, *Anab. L.* IV. And Homer, Iliad IV. v. 34.

Ει δε συ γ', εισελθοισι πυλας και τειχεα μακρα,
Ωμον βεβρωθοις Πριαμον, Πριαμοιο τε παιδας,
Αλλας τε Τρωας, τοτε κεν χολον εξακεσαιο.

V. 7. *Hear, Lord,* when *I cry with my Voice:* שמע יהוה קולי אקרא] Rather --- HEAR MY VOICE, O LORD, when I CRY.

V. 8. When thou ſaidſt, *Seek ye my Face: my Heart ſaid unto thee, Thy Face, Lord, will I ſeek.* לך אמר לבי בקשו פני — את פניך יהוה אבקש :] Rather, I think thus — MY HEART SAID UNTO THEE, MY FACE WILL SEEK thee; LORD I WILL SEEK THY FACE. The ך ſeems to be omitted after בקשו. The Vulgate, LXX, Arabic, &c. read ſo.

V. 13. I had fainted, *unleſs I had believed* —— לולא האמנתי] This Place is generally conſidered as eliptical, or as an *Apoſiopeſis:* but I think

think it may not improperly be joined to the preceding Verſe thus — *for falſe Witneſſes would have riſen up againſt me* — UNLESS I HAD BELIEVED. Or may not לולא be a Miſtake for לוא, in this Senſe — Oh that I MIGHT BELIEVE TO SEE —! What makes this Conjecture the more probable is that there is no ſuch Particle known in Hebrew as לולא.

V. 14. *Wait on the Lord: be of good Courage, and he ſhall ſtrengthen thine Heart: wait, I ſay, on the Lord.* קוה אל יהוה חזק — ויאמץ לבך וקוה אל יהוה:] This does not ſeem to be preciſely the ſame Figure as we had Pſ. XXII. 8. for here we have an *Enallage* of Moods from the Imperative to the Future, thus — WAIT ON THE LORD; BE OF GOOD COURAGE: AND HE WILL STRENGTHEN THINE HEART, AND IT WILL WAIT ON THE LORD; *i. e.* earneſtly endeavour, and God will proſper thine Endeavours. Virg. *Æn.* V. 231.

——*poſſunt, quia poſſe videntur.*

PSALM XXVIII.

V. 1. *Unto thee will I cry, O Lord my Rock, be not ſilent to me:* — אליך יהוה אקרא — צורי אל תחרש ממני] Rather — UNTO THEE, O LORD, WILL I CRY; O MY ROCK BE NOT DEAF UNTO ME. See Pſ. V. 2.

V. 8. *The Lord* is *their Strength,* — יהוה עז למו] There is no Antecedent to the Pronoun *their* (or *his*, as in the Margin) in the Text. Our old Verſion will have *David's Soldiers* to be here meant: but it is probable that, inſtead of למו, we ought to read לאמו, or לעמו, as in the next Verſe, and as all the ancient Verſions, except the Chaldee, read — THE LORD IS THE STRENGTH OF HIS PEOPLE: than which no Senſe can better ſuit this Place.

PSALM XXIX.

V. 1. *Give unto the Lord, O ye mighty,* — הבו ליהוה בני אלים] All the ancient Verſions, the Chaldee excepted, read here אילים, RAMS, which have no Impropriety here; for as *the chief of the Flock* they might by an apt Figure be put for *the Princes* of the People. Accordingly in Daniel's Viſion (VIII. 20.) *the Ram with two Horns* is interpreted to be *the Kings of Media and Perſia.*

V. 2.

V. 2. — *worſhip the Lord in the Beauty of Holineſs.* השתחוו ליהוה בהדרת קדש :] Rather — WITH DECENT HOLINESS, or HOLY HONOUR; the Common Prayer Verſion reads *with holy Worſhip.*

V. 9. *The Voice of the Lord maketh the Hinds to calve, and diſcovereth the Foreſts:* [קול יהוה יחולל אילות — ויחשף יערות Bochart aſſerts from this Text, that Thunder is of great Service to Hinds in bringing forth their young, as they are naturally timorous, and have great Difficulty in calving: but ſupports his Aſſertion by no other Authority. However, though the Fact were allowed, I ſee no Connection between the calving of Hinds, and making bare the Trees of a Foreſt. I would therefore render both the Members of this Sentence thus --- THE VOICE OF THE LORD SHAKETH THE OAKS, AND MAKETH BARE THE FORESTS. איל ſignifies *an Oak*, Iſa. LVII. 5. חלל has this Senſe, Verſe 8. and חשף, Iſa. LII. 10. and Joel. I. 7.

—— *and in his Temple doth every one ſpeak* of his *Glory.* ובהיכלו כלו אמר כבוד :] This Obſervation ſeems here out of Place. היכל ſignifies indeed *a Temple:* but it is alſo a Verb: בהיכלו may be the Infinitive *Hiphil*, from יכל; (which, like היטיב, does not change its firſt Radical into ו in that Conjugation) with the Prepoſition and Affix. The Senſe ariſing from this Conſtruction is — AND BY THE POWER IT HATH EVERY WHIT OF IT UTTERETH GLORY: OR BY IT'S POWER IT ALTOGETHER PROCLAIMETH GLORY; *viz.* the Glory of its Author. See the Margin: and alſo this very Word, in this Voice and Form, and exactly in this Senſe, Numb. XXII. 38. There needs no Comment to ſhew how this is applicable to *Thunder*, or connected with the Context. See the like beautiful Deſcription, Job. XXXVI. and XXXVII.

PSALM XXX.

V. 5. *For his Anger* endureth but *a Moment*; *in his Favour* is *Life.* כי רגע באפו — חיים ברצונו] Rather — FOR HE SHAKETH WITH VIOLENCE (or BREAKETH DOWN) IN HIS ANGER; but IN HIS FAVOUR &c. See רגע thus uſed, Job. VII. 5. XXVI. 12. By this Interpretation the latter Part of the Verſe will more exactly correſpond with this Part.

V. 7. *Lord, by thy Favour thou haſt made my Mountain to ſtand ſtrong:* —— יהוה ברצונך העמדתה להרי עז] The LXX, Syriac, Vulgate, Arabic, and Ethiopic Verſions read here להרי; for they all

render to this Effect --- LORD BY THY FAVOUR THOU HAST APPOINTED (or ADDED) STRENGTH TO MY GLORY; which ſeems to be the true Reading.

PSALM XXXI.

V. 9. — *mine Eye is conſumed with Grief,* yea, *my Soul and my Belly.* עששה בכעס עיני נפשי ובטני :] Rather — MINE EYE, MY SOUL AND MY BODY ARE CONSUMED WITH GRIEF: all the Nouns being in the Singular may admit of a Verb in that Number. Thus is בטן rendered, Deut. XXVIII. 4, 11, 18, 53. XXX. 9. Job. XIX. 17. &c.

V. 11. *I was a Reproach among all mine Enemies, but eſpecially among my Neighbours, and a Fear to mine Acquaintance:* מכל צוררי הייתי חרפה — ולשכני מאד ופחד למידעי :] Rather —— I WAS A REPROACH ABOVE ALL MINE ENEMIES, EVEN TO MY NEIGHBOURS EXCEEDINGLY, AND A TERROR TO THOSE THAT KNEW ME.

V. 13. *For I have heard the Slander of many: Fear* was *on every Side:* כי שמעתי דבת רבים מגור מסביב] Rather — WHEN I HEARD THE SLANDER OF THE MIGHTY, FEAR &c.

V. 20. *Thou ſhalt hide them in the Secret of thy Preſence from the Pride of Man:* תסתירם בסתר פניך מרכסי איש] Rather — THOU SHALT HIDE THEM UNDER THE COVERT OF THY PRESENCE FROM THE INSULTS (or VEXATIONS) OF MEN. סתר ſignifies *a Covert,* Iſa. IV. 6. XVI. 4. &c. and the Senſe of the Verb רכס is *to bind,* and *to treat roughly.*

PSALM XXXII.

V. 3. *When I kept Silence my Bones waxed old* — כי החרשתי בלו עצמי] Rather — WERE CONSUMED: as Pſ. XLIX. 14. Job. XIII. 28.

V. 8. *I will inſtruct thee, and teach thee in the Way which thou ſhalt go.*] The Words immediately preceding are addreſſed to God; and ſo ought theſe by the general Rule of Interpretation, were it not for the Profaneneſs which would enſue. Our old Verſion has this Note, *viz.* "David promiſeth to make the Reſt of God's Children "Partakers of the Benefits which he left &c." But I much doubt whether this be the Senſe. We have indeed many abrupt Tranſitions from

from one Perſon to another in the poetical Books: but here there appears to be no Occaſion to ſuppoſe any Tranſition, if we only conſider this Verſe as a Part of *one of the Songs of Deliverance* juſt mentioned. See Job. XXXV. 10. In this Caſe God may be the Speaker with Propriety; and we need only prefix to this Verſe, as in innumerable other Places, the Word —— *ſaying*.

PSALM XXXIV.

V. 5. — *and their Faces* —— ופניהם] Some Critics conſider the ו which begins this Hemiſtic as preſerving the regular Alphabetical Series of the Letters: but the ſecond Hemiſtic of ſeveral other Verſes in this Pſalm alſo begins with that Letter; beſides that the ה and ו, upon that Suppoſition, would have only each a Line, whereas all the other Letters have each two Lines, except the פ, which, beſides its due Number in its proper Place, has alſo two other Lines at the Cloſe of the Pſalm. Biſhop Hare thought that another Line beginning with ה immediately preceding this Hemiſtic was wanting, and another alſo ſubſequent to this beginning with ו: but does it not appear more probable that both theſe Lines belonged to ה, and that the whole Verſe beginning with ו has by ſome Accident been dropped out of the Text? becauſe thoſe are well connected; but immediately after there ſeems to be an *Hiatus*.

V. 6. *This poor Man cried* —— וה עני קרא] Rather — A POOR MAN CRIETH. וה is not always demonſtrative; but is ſometimes uſed indefinitely, as 1 Sam. XVII. 12. it ſeems uſed here particularly on account of the Alphabetical Order.

V. 17. The righteous *cry, and the Lord heareth*; — צעקו ויהוה שמע] Though this Verſe begins with the proper Letter, yet as there is a Nominative wanting to the Verb, and every one of the ancient Verſions read צדיקים, there can be no doubt that it ought to be reſtored to the Text. The Similarity of Letters in צעקו might occaſion the Loſs of צדיקים.

PSALM XXXV.

V. 1. *Plead* my Cauſe, *O Lord, with them that ſtrive with me*: — ריבה יהוה את יריבי] This Hemiſtic would be rendered with more Preciſion thus --- CONTEND, O LORD, WITH THEM THAT CONTEND

TEND WITH ME. The Context ſhews beſides that there is here no Reference to Judicial Proceedings; but only to War.

V. 3. *Draw out alſo the Spear, and ſtop* the Way *againſt them that perſecute me:* — והרק חנית וסגר לקראת רדפי] Rather —— DRAW OUT ALSO THE SPEAR, AND STOP THE WAY OF MY PERSECUTORS. For לקראת ſeems not to be an Adverb in this Place, but a Noun, as Exod. V. 20. 1 Sam. XVI. 4. or סגר may have the Chaldee Senſe, *viz.* DAGGER; thus --- DRAW OUT THE SWORD AND THE DAGGER AGAINST MY PERSECUTORS.

V. 7. *For without Cauſe have they hid for me their Net* in *a Pit*, which *without Cauſe they have digged for my Soul.* כי חנם טמנו לי שחת — רשתם חנם חפרו לנפשי :] The Words שחת and רשתם cannot I think have been placed originally in the Order in which they now ſtand; for it is impoſſible to make Senſe of them thus placed by the plain Rules of Conſtruction: whereas if we tranſpoſe them, the Syntax is plain, and the Senſe excellent: thus —— FOR WITHOUT CAUSE HAVE THEY HID FOR ME THEIR NET; WITHOUT CAUSE HAVE THEY DIGGED A PIT FOR MY LIFE. Whereas as we now read them they muſt be conſtrued thus —— *For without Cauſe have they hid for me a Pit; without Cauſe have they digged for me their Net.*

V. 12. *They rewarded me evil for good,* to *the ſpoiling of my Soul.* ישלמוני רעה תחת טובה שכול לנפשי :] I conſider שכול as compounded of the Affix Particle and the Verb כול *to take*, and render the latter Hemiſtic thus --- IN ORDER TO TAKE AWAY MY LIFE. See the Particle thus uſed, Ecc. II. 24. III. 14. and the ſame Conſtruction in regard to ל, Gen. I. 10. This latter Clauſe ſeems to refer to the Charges brought againſt the Pſalmiſt by the falſe Witneſſes, mentioned immediately before the firſt of theſe Hemiſtics, which I conſider as a *Parentheſis*.

V. 13. — *and my Prayer returned into mine own Boſom.* ותפלתי על חיקי תשוב !] This *Hebraiſm* is hardly intelligible to an Engliſh Reader. Would it not be beſt therefore to place it in the Margin, and render the Text thus --- AND I PRAYED OFTEN FROM MY HEART? *viz.* in their Behalf; which is clearly the Meaning of the Expreſſion.

V. 14.

V. 14. —*I bowed down heavily, as one that mourneth* for his *Mother.* כאבל אם קדר שחותי :] Rather, with the old Verſion — I BOWED DOWN MOURNING, AS ONE BEWAILING A MOTHER.

V. 15. —*they did tear* me, *and ceaſed not.* קרעו ולא דמו :] Rather --- THEY USED SLANDER, AND WOULD NOT BE SILENT. For though קרע properly ſignifies *to tear a Thing to Pieces*, yet it is applicable figuratively to the tearing of another's Reputation.

V. 23. *Stir up thyſelf, and awake to my Judgment,* even *unto my Cauſe, my God and my Lord.* העירה והקיצה למשפטי — אלהי ואדני לריבי :] Theſe Words could not poſſibly, I think, have ſtood originally in the Order in which they now ſtand, on account of the Hyperbaton. It is probable that והקיצה and אלהי have changed Places: in which Caſe the Senſe would be clear, and the Conſtruction eaſy, thus — STIR UP THYSELF, O GOD, TO MY JUDGMENT; AND AWAKE INDEED, O MY LORD, TO MY CAUSE.

V. 25. *Let them not ſay in their Hearts, Ah, ſo would we have it:* אל יאמרו בלבם האח נפשנו] In the Margin we read, *Ah, ah, our Soul!* which is the literal Signification of the Words: but, I think, they would be more properly rendered thus, AH, this is OUR HEART'S DESIRE, *q. d.* "Let them not exult as having gotten their Will "upon me." For נפש is ſometimes uſed to ſignify *the Deſire of the Soul*, as Exod. XV. 9. Pſ. XXVII. 12. Hab. II. 5. But notwithſtanding this it ſeems to me more probable that the true Reading of נפשנו was נפשחנו, the 1 Perſon plural of the Future *Kal*, from the Verb פשח, with the affix Pronoun, and ought to be rendered — AH! LET US TEAR HIM IN PIECES; which Senſe would well correſpond with בלעונהו, WE HAVE SWALLOWED HIM UP, in the next Hemiſtic. See this Word thus uſed, Lam. III. 11.

PSALM XXXVI.

V. 1. *The Tranſgreſſion of the wicked ſaith within my Heart;* —— נאם פשע לרשע בקרב לבי] All the ancient Verſions, except the Targum, read לבו: with them I would therefore render —— THE TRANSGRESSOR SAITH IN HIS HEART (literally, *in the Boſom of his Heart*) THAT HE WILL DO EVIL. פשע is here conſidered as the Participle, and לרשע as the Infinitive. Or perhaps it might be better

to

to render לרשע adverbially, thus — THE TRANSGRESSOR SPEAKETH WICKEDLY IN THE BOTTOM OF HIS HEART; by which is meant "that the Thoughts and Imaginations of his Heart are evil." This agrees well with what follows in the next Hemiſtic; as if he had ſaid — "and no wonder, *he is not actuated by the Fear of God*," the only Principle of right Conduct.

V. 2. *For he flattereth himſelf in his own Eyes, until his Iniquity be found to be hateful.* כי החליק אליו בעיניו — למצא עונו לשנא: Rather --- YET HE FLATTERETH HIMSELF IN HIS OWN EYES both WITH DISCERNING INIQUITY, AND WITH ABHORRING it: *i. e.* "he impoſes upon himſelf with a falſe Notion of the Rectitude "both of his Underſtanding and Will." I read למצא עון ולשנא. The Sentence, which immediately follows, ſeems to confirm the Senſe here given, viz. *The Words of his Mouth* are *Iniquity and Deceit*; which is a ſure Sign of a depraved Heart, and Want of right Principle. For our Saviour obſerves, that *out of the Abundance of the Heart the Mouth ſpeaketh*. Matth. XII. 34.

V. 3. — *he hath left off to be wiſe*, and *to do good*. חדל להשכיל להיטיב: Rather, I think — HE HATH CEASED TO JUDGE WISELY and TO DO WELL: by which the Sentiment of the ſecond Verſe is confirmed, namely, that his Notions of himſelf were but Self-Flattery.

V. 5. *Thy Mercy, O Lord*, is *in the Heavens*; and *thy Faithfulneſs* reacheth *unto the Clouds*. יהוה בהשמים חסדך — אמונתך עד שחקים: Rather --- THY MERCY, O LORD, is LIKE THE HEAVENS; and THY FAITHFULNESS AS THE CLOUDS. If the ב in בהשמים is not an Error for כ, ſee a ſimilar Conſtruction of the ſame Letter, Iſa. XLVIII. 10. Pſ. XLII. 10. See alſo עד thus uſed, Nah. I. 10. 1 Chron. IV. 27. The next Verſe confirms this Senſe.

V. 12. *There are the workers of Iniquity fallen: they are caſt down, and ſhall not be able to riſe.* שם נפלו פעלי און — דחו ולא יכלו קום: Rather --- THEN SHALL THE WORKERS OF INIQUITY FALL: THEY SHALL BE CAST DOWN, AND SHALL NOT BE ABLE TO RISE. As no *Place* is mentioned to which *there* can be referred, I make שם a Particle of *Inference*, as Job. XXXV. 12. Pſ. XIV. 5. or make it relate to *Time*, as Job. XXIII. 7. Ecc. III. 17. And though two of the Verbs be in the Preter, yet the Context ſeems to declare for the Future.

PSALM

PSALM XXXVII.

V. 3. — ſo *ſhalt thou dwell in the Land, and verily thou ſhalt be fed.* : שכן ארץ ורעה אמונה] Rather by the Imperative — DWELL THOU IN THE LAND, AND FEED ON TRUTH: that is, "enjoy preſent "Bleſſings, and rely for future on the God of Truth:" this Senſe the next Verſes indicate. See Pſ. XXII. 29. A ſimilar Phraſe occurs Jer. XV. 16. viz. *I did eat thy Words.* So Pſ. XLII. 2. *my Soul thirſteth for God:* and Matt. V. 6.

V. 5. *Commit thy Way unto the Lord: truſt thou alſo in him, and he ſhall bring* it *to paſs.* : גול על יהוה דרכך — ובטח עליו והוא יעשה] As *it* has no Antecedent in our Verſion, ought not the laſt Hemiſtic to be thus rendered --- TRUST THOU ALSO IN HIM, AND HE WILL PREPARE it; viz. *thy Way?* See V. 23. and עשה thus uſed, Ezek. XLV. 22. XLVI. 2.

V. 13. *The Lord ſhall laugh at him:* — ארני ישחק לו] Here is manifeſtly a Word wanted in the Text; for this is an Alphabetical Pſalm, and the Order of the Letters points out that it muſt have begun with a ז. Now I think no Word is ſo probable as the Adverb זה, NOW. See this Particle thus uſed, Numb. XIV. 22. Judg. XVI. 15. All the ancient Verſions, excepting the Chaldee, render it by the Conjunction *But:* yet I cannot find that it is ever ſo uſed.

V. 17. *For the Arms of the wicked ſhall be broken:*] This Verſe begins in the Hebrew with a כ, and the next with a י; whence it may be concluded that they have by ſome Accident changed Places. If the Verſes were tranſpoſed accordingly, the Senſe would be equally good; particularly if כי were rendered TRULY, as Jer. XXII. 22. or SURELY, as Numb. XXII. 33.

V. 20. — *and the Enemies of the Lord* ſhall be *as the Fat of Lambs:* ואיבי יהוה כיקר כרים] As יקר cannot ſignify *Fat*, or make any other convenient Senſe; *Qu.* ought not we to read יקד, and render — AND THE ENEMIES OF THE LORD ſhall be AS THE BURNING OF LAMBS? *i. e.* "as Lambs offered up for a Burnt Offering." Iſaiah uſes יקד in the ſame Senſe, X. 16.

—— *they ſhall conſume; into Smoke ſhall they conſume away.* כלו בעשן כלו:] Rather — INTO SMOKE SHALL THEY ALL CONSUME AWAY. כלו is here uſed as Exod. XIV. 7. Numb. XXIII. 13. &c.

V. 27. — *and dwell for evermore.* ושכן לעולם :] AND BE HAPPY FOR EVERMORE: as Pſ. LV. 6. or V. 3. & 29.

V. 28. —— *they are preſerved for ever:* לעולם נשמרו] Here a Word is wanting to complete the Hemiſtic; and the Alphabetical Order of the Letters in the Pſalm ſhews that it is a Word beginning with ע. It is highly probable that ענוים is the Word, than which no other Word could be more ſuitable to the Context. It might therefore I think be ſafely reſtored to the Text, thus — THE MEEK (or POOR) ARE PRESERVED FOR EVER: and here a new Verſe ought to begin.

V. 29. *The righteous ſhall inherit the Land,*] Here we ſeem to have another Tranſpoſition; for this Verſe begins with the Letter צ, and the next with פ, contrary to their conſtant Order: But it will be obſerved, that צ belongs to the ſecond Couplet of the reſtored ע, (in which it is immaterial what Letter is put firſt) and that the 32d. Verſe begins, as it ought, with צ.

V. 31. *The Law of his God* is *in his Heart: none of his Steps ſhall ſlide.*] This latter Hemiſtic — לא תמעד אשריו — ought I think to be rendered --- IT SHALL NOT SHAKE HIS STEPS. See Pſ. LXIX. 23.

V. 35. *I have ſeen the wicked in great Power:* — ראיתי רשע עריץ] Rather --- FORMIDABLE.

V. 38. — *the End of the wicked ſhall be cut off.* אחרית רשעים נכרתה:] Rather, I think — THE POSTERITY &c. thus אחרית is rendered, Pſ. CIX. 13. Amos IV. 2.

V. 39. *But the Salvation* —— ותשועת] The copulative Particle is certainly redundant here, as it deſtroys the Alphabetical Order; and it is not acknowledged by the Syriac or Arabic Verſions.

PSALM XXXVIII.

V. 2, 3. *For thine Arrows ſtick faſt in me:* — *neither is there any Reſt in my Bones.*] So Ovid,

Non mea ſunt ſumma leviter diſtricta ſagitta
Pectora, deſcendit vulnus ad oſſa meum.

V. 4. *For mine Iniquities are gone over mine Head:* כי עונתי עברו ראשי] Rather — FOR MINE INIQUITIES ARE COME UPON MINE HEAD:

HEAD: for the Context requires this Senſe, and עבר is ſo uſed, Numb. V. 14. &c.

V. 7. *For my Loins are filled with a lothſome* Diſeaſe: כי כסלי מלאו נקלה] As נקלה never ſignifies elſewhere *lothſome*, and there is nothing in the Text to expreſs *Diſeaſe*, I would render this Hemiſtic thus --- FOR MY FLANKS ARE SATIATED WITH PURGING. The Word כסל is in every other Place rendered FLANKS, which, in Men, are *the lower Parts of the Belly*. The Verb מלא has this Senſe, Eccl. I. 8. VI. 7. &c. And there being no Root in Hebrew from which נקלה can be derived, I give it the ſame Senſe as بطن, viz. *Purgatio*, from بطن, *Purgavit*.

V. 10. *My Heart panteth; my Strength faileth me: as for the Light of mine Eyes, it is alſo gone from me.* לבי סחרחר עזבני כחי — ואור עיני גם הם אין אתי:] Rather —— MY HEART PANTETH: MY STRENGTH FAILETH ME; SO doth THE LIGHT OF MINE EYES; FOR I HAVE NO USE OF THEM. It is evident that הם, being a a Plural Pronoun, cannot agree with אור *Light*; but the Verb with it's Affix עזבני, which is in the firſt Hemiſtic, ought to be underſtood in the firſt Clauſe of the ſecond Hemiſtic after ואור עיני; for which Reaſon I add the auxiliary Verb *doth* for the Sake of Perſpicuity, giving the copulative Particle the Senſe it has, 2 Kings XXV. 21. Pſ. CVI. 32. And as the Idiom in the laſt Clauſe could not admit of a literal Verſion (ſignifying *for they* are *not with me*) I give it's general Senſe.

V. 11. *My Lovers and my Friends* &c. "אהבי ורעי ונו] Rather — MY FRIENDS AND MY COMPANIONS --- as Zech. XIII. 6.

V. 16. *For I ſaid*, Hear me, *leſt* otherwiſe *they ſhould rejoice over me.* כי אמרתי פן ישמחו לי] Rather — FOR I SAID, LET THEM NOT REJOICE OVER ME.

V. 17. *For I* am *ready to halt:* — כי אני לצלע נכון] Rather —— FOR I AM PREPARED (or DESTINED) FOR ADVERSITY. See צלע uſed in this Senſe, Pſ. XXV. 15.

V. 20. *They alſo that render evil for good are mine Adverſaries: becauſe I follow* the Thing that *good* is. ומשלמי רעה תחת טובה — ישטנוני תחת רדופי טוב:] This Verſe ought I think to be thus diſtinguiſhed and tranſlated --- THEY ALSO RENDER ME EVIL FOR GOOD; THEY HATE ME INSTEAD OF PROCURING ME GOOD. See רדף in this Senſe, Iſa. I. 23. V. 11. &c.

PSALM XXXIX.

V. 5. —— *verily every Man at his best State* is *altogether Vanity.* אך כל הבל כל אדם נצב :] I read here אכן להבל, or אך כן, and render --- VERILY EVERY MAN IS FIXED TO VANITY. See נצב thus used, Pſ. CXIX. 89. and theſe Prepoſitions in Noldius. Or this Hemiſtic may be thus read without any other Alteration than in the Diviſion of the three firſt Words, *viz.* אך כלהבל : the Senſe of which will then be --- VERILY EVERY MAN IS FIXED AS IT WERE TO VANITY : *i. e.* is naturally ſo conſtituted, for יצב has that Senſe, Iſa. XXXI. 8.

PSALM XL.

V. 2. *He brought me up alſo out of an horrible Pit*] בור שאון ſignifies A SOLITARY PIT; or A PIT OF DESOLATION: (See Job XXX. 3. — XXXVIII. 27.) not *a Pit of Noiſe*, as in the Margin of our Bible.

V. 4. — *nor ſuch as turn aſide to Lies.* : ושטי כזב] Theſe Words might as well be rendered --- NOR SUCH AS RUN ABOUT with LIES.

V. 6. — *mine Ears haſt thou opened:* אזנים כרית לי] That is, "I "am become thy Servant for Life;" agreeably to the Law, Exod. XXI. 8. &c. Juvenal alludes to this Cuſtom, Sat. I.

Cur timeam, dubitemve locum defendere, quamvis
Natus ad Euphratem, molles quod in aure feneſtræ
Arguerint, licet ipſe negem.

So Petronius — *Circumcide nos, ut Judæi videamur, et pertunde aures, ut imitemur Arabes.*

V. 17. *But I am poor and needy,* yet *the Lord thinketh on me:* ואני עני ואביון אדני יחשב לי] Rather —— THOUGH I be POOR AND NEEDY, THE LORD &c. as 2 Sam. XVIII. 12.

PSALM XLI.

V. 8. *An evil Diſeaſe,* ſay they, *cleaveth faſt unto him: and* now *that he lieth, he ſhall riſe up no more.* דבר בליעל יצוק בו — ואשר שכב לא יוסיף לקום :] Rather —— LET A CURSE BE POURED OUT UPON

(or

(or STICK FAST TO) HIM; AND WHEN HE LIETH DOWN, LET HIM RISE UP NO MORE. דבר בליעל ſeems in general to ſignify rather a *Curſe* than a *Diſeaſe:* however, the Verb and Pronoun here uſed are more applicable to the former than the latter. The Verſe may alſo be thus rendered --- LET this CURSE BE POURED OUT UPON HIM, (*viz.*) THAT WHEN HE LIETH DOWN, HE MAY RISE UP NO MORE.

V. 9. — *hath lift up* his *Heel againſt me.* הגדיל עלי עקב :] This is ſuppoſed to be a Metaphor taken from Brutes, or perhaps from Wreſtlers: but this Phraſe occurs no where elſe, except where our Lord quotes it, *viz.* John XIII. 18. There it is tranſlated as in our Verſion — ο τρωγων μετ' εμε τον αρτον επηρεν επ' εμε την πτερναν αυτου. It is probable this was the Verſion of the LXX, though different from that which we now have under that Name; for there we read — ὁ εσθιων αρτους μου εμεγαλυνεν επ' εμε πτερνισμον. Our Lord repeated the original Text: but the Evangeliſt made uſe of ſuch a Verſion as the Proſelytes had, which differs eſſentially in many Places from the Hebrew. Here I think the Words will hardly bear that Senſe; for הגדיל is never uſed elſewhere for *lifting up*, and עקב ſeems capable of a better Turn, *viz.* HE HATH AT LAST BECOME GREAT (or BEHAVED WITH HAUGHTINESS) TOWARD ME; as Dan. VIII. 8. or --- HATH BOASTED AGAINST ME; as Ezek. XXXV. 13. עקב is an Adverb, and thus uſed, Gen. XLIX. 19. See the ſame Words, *viz.* הגדיל עלי in the ſame Senſe, Pſ. LV. 12.

PSALM XLII.

V. 2. — *when ſhall I come and appear before God?* מתי אבוא ואראה פני אלהים :] ואראה, without the Vowel-points, may as conveniently be rendered by the Future *Kal* as well as *Niphal*; thus —— WHEN SHALL I COME AND SEE THE FACE OF GOD?

V. 3. *My Tears have been my Meat* —— היתה לי דמעתי לחם] So Pſ. LXX. 8. *Thou feedeſt them with the Bread of Tears, and giveſt them Tears to drink.* And Ovid to the ſame Effect, *Metam.*

Cura, dolorque animi, lacrymæque alimenta fuere.

V. 4. — *for I had gone with the Multitude, I went with them to the Houſe of God:* כי אעבר בסך אדרם — עד בית אלהים] סך nowhere ſignifies *a Multitude*; neither has it the leaſt Affinity in that Senſe with it's ſuppoſed Roots סכך or סוך. אדרם appears to be erroneouſly written

ten for ארדת, or for ארדה. I would therefore adopt either of these Readings with all the ancient Verſions, and render — BUT I WILL GO TO THE GLORIOUS TABERNACLE, even TO THE HOUSE OF THE LORD; or, BUT I WILL GO UNDER A GLORIOUS PROTECTION TO THE HOUSE OF THE LORD: or, laſtly, according to the laſt Reading --- BUT I WILL GO TO THE TABERNACLE; I WILL WALK TO THE HOUSE OF THE LORD.

—— *with the Voice of Joy and Praiſe, with a Multitude that kept Holyday.*] This latter Clauſe, *viz.* המון חוגג, ought I think to be rendered — with THE NOISE OF ONE REJOICING: for, as the Word המון ſignifies either *a Multitude*, or *a Noiſe*, this latter Senſe ſeems better connected with the Context.

V. 5. —*for I ſhall yet praiſe him* for *the Help of his Countenance.* כי עוד אודנו ישועות פני ואלהי:] The two laſt Words ſeem to be put in Appoſition, thus --- FOR I SHALL YET PRAISE HIM, THE HELP OF MY COUNTENANCE AND MY GOD: as Verſe 11.

V. 8. —*and in the Night his Song* ſhall be *with me*, and *my Prayer unto the God of my Life.* ובלילה שירה עמי — תפלה לאל חיי:] Rather --- AND IN THE NIGHT A SONG ſhall be WITH ME, even A PRAYER UNTO &c. for there is no Affix Pronoun to either of the Subſtantives.

V. 9. *I will ſay unto God my Rock*, &c. "אומרה לאל סלעי וגו] Rather— I WILL SAY UNTO GOD, O MY ROCK, WHY HAST THOU FORGOTTEN ME?

V. 10. As *with a Sword in my Bones* —— ברצח בעצמותי] רצח ſignifies nowhere elſe *a Sword*. I would therefore conſider it as the Infinitive, or Preter, and render—WHILE THEY DESTROY MY BONES; MINE ENEMIES REPROACH ME &c.

PSALM XLIII.

V. 4. —*unto God, my exceeding Joy:* אל אל שמחת גילי] Rather perhaps --- UNTO THE GOD OF MY EXCEEDING JOY.

PSALM XLIV.

V. 10. —*and they which hate us ſpoil for themſelves.* ומשנאינו שסו למו:] As למו ſeems rather foreign to the Subject, I read למורת, borrowing

rowing one of the ת's from the next Word (which may be ſpared) and render --- AND THEY WHO HATE US SPOIL US UNTO DEATH: or one of the ת's may well be ſuppoſed to have dropt, if three concurred. The next Verſe and V. 22. ſeem to prove this to be the true Lection.

V. 11. *Thou haſt given us like Sheep* appointed *for Meat:* תתננו כצאן מאכל] Being now reduced to read תננו, the Imperative, the Conſtruction muſt be — MAKE US then MEAT LIKE SHEEP. The Senſe is hereby more emphatical; and is exactly parallel to that Paſſage in Hoſea, where he ſays — GIVE THEM *(O Lord) a miſcarrying Womb, and dry Breaſts.* IX. 14. with only this Difference; that the Imperative is here uſed for the Preter, and there for the Future. This Place may alſo be conſidered as ironical; like that well known Sarcaſm in Eccl. XI. 9. *Rejoice, O young Man,* &c.

— and haſt ſcattered us among the Heathen. ובגוים זריתנו:] Rather --- SINCE THOU HAST CAST US AWAY AMONG THE HEATHEN. The copulative Particle is here uſed as Gen. XV. 2. Ruth I. 21. and the Verb as Iſa. XXX. 22.

V. 12. *Thou ſelleſt thy People for nought*] בלא הון WITHOUT GAIN.

— and doſt not increaſe thy Wealth *by their Price.* ולא רבית במחיריהם:] Rather — AND DOST NOT PROFIT BY &c.

V. 16. *For the Voice* —— מקול] Rather — BY REASON OF — as in the next Period.

V. 23. — *caſt* us *not off for ever.* אל תזנח לנצח:] Rather —— TURN NOT AWAY FOR EVER: as Iſa. XIX. 6.

V. 25. — *our Belly cleaveth unto the Earth.* דבקה לארץ בטננו:] Rather — OUR BODY ——. See the Note, Pſ. XXXI. 9.

V. 26. *Ariſe for our Help:* קומה עזרמה לנו] Rather — ARISE, BE THOU OUR HELP: for the ſecond Perſon of the Preter admits of the ה paragogic.

PSALM XLV.

V. 1. *My Heart is inditing a good Matter;* — רחש לבי דבר טוב] Rather, I think --- MY HEART MEDITATES A GOOD SUBJECT: for דבר has a very extenſive Signification. This Pſalm ſeems to be an *Epithalamium*

Epithalamium on Solomon's Marriage with the Egyptian Princeſs. Thus Claudian, *Junonis thalamos audaci promere cantu*
Mens congeſta jubet. ——

—— *I ſpeak of the Things which I have made touching the King:* אמר אני מעשי למלך] Rather perhaps — I WILL ADDRESS MY COMPOSITION TO THE KING.

—— *my Tongue is the Pen* — לשוני עט] Rather — as THE PEN.

V. 3. *Gird thy Sword upon* thy *Thigh, O* moſt *mighty, with thy Glory and thy Majeſty.*] This latter Hemiſtic — נבור הודך והדרך — ought I think to be thus rendered — O thou MIGHTY IN THY GLORY AND THY MAJESTY.

V. 4. — *becauſe of Truth, and Meekneſs,* and *Righteouſneſs:* על דבר אמת וענוה צדק] A Perſon not acquainted with the Genius of the Hebrew would doubtleſs conclude that the copulative Particle before the laſt Word had been omitted by the Negligence of Tranſcribers. But when we find innumerable Paſſages, where, when three Words are united in a Sentence as in this Place and V. 8, the *Copula* is conſtantly affixed to the ſecond, inſtead of the third, what other Concluſion can be drawn, but that this is an Idiom? *Qu.* therefore, whether in all ſuch Caſes the Particle might not properly be removed in a Verſion from the ſecond to the third Place?

V. 5. *Thine Arrows* are *ſharp in the Heart of the King's Enemies:* whereby *the People fall under thee.* חציך שנונים עמים תחתיך — ילפו בלב אויבי המלך :] There is no Paſſage in Scripture that can juſtify ſuch an extraordinary Tranſpoſition of the Words as that which we have before us in our Verſion. All the ancient Verſions read as we now do: and each Hemiſtic ſeparately conveys a clear and diſtinct Senſe, thus --- THINE ARROWS PENETRATE INTO THE PEOPLE UNDER THEE: THE KING'S ENEMIES FAIL IN HEART. See שנן in this Senſe, Deut. VI. 7, 8. and the ſame Phraſe, 1 Sam. XVII. 32. אל יפל לב אדם — *Let no Man's Heart fail:* ſee alſo Neh. VI. 16.

V. 8. *All thy Garments* ſmell *of Myrrh, and Aloes,* and *Caſſia,* — מר ואהלות קציעות כל בגדתיך] *Qu.* ought not the Verb Subſtantive rather to be here ſupplied with the Prepoſition ב, thus — MYRRH, ALOES, AND CASSIA are in ALL THY GARMENTS? The Order of the Words favours this Conjecture.

—— *out of the Ivory Palaces, whereby they have made thee glad.*

מן

מן היכלי שן מני שמחוך :] This Place ought I think to be rendered— brought OUT OF THE IVORY WARDROBES, IN ORDER TO PLEASE THEE. For no *Palace* was ever I believe built of *Ivory*; and here are more than one ſuppoſed to be mentioned. Whereas a *Wardrobe*, ornamented with Ivory, might not improperly be called by this Name; in the ſame manner as we call a Repoſitory for Things of great Value by the Name of *Cabinet*. In this Senſe I underſtand what is ſaid of *the Ivory Houſe*, which Ahab made, 1 Kings XXII. 39. For בית, *a Houſe*, is uſed for "a Place, or Caſe, wherein any Thing lieth, is contained, "or laid up," as Taylor well obſerves. Ezekiel gives the Name of *Houſe* to CHESTS *of rich Apparel*. Ch. XXVII. 24. So does Euripedes,

——— εν δ' ελεσι κεδρινων δομων
Εσθητα; κοσμουντ' ευπρεπως ησκηντο.

And Homer makes uſe of a Word of the ſame Sound and Signification to expreſs this Idea, (whence ſome think that χηλοι are derived from היכלי) Ησ' αρ' εφ' υψηλης σανιδος βη, ενθαδε χηλοι
Εσασαν, εν δ' αρα τησι θυωδεα ειματα κειτο. Odyſ. *Lib.* XXI.

As to *dwelling Houſes*; the moſt I think we can ſuppoſe in regard to them is, that they might have Ornaments of *Ivory*, as they ſometimes have of *Gold*, *Silver*, or other precious Materials: thus Homer,

——— δωματα ηχηεντα
Χρυσω τ', ηλεκτρω τε, και αργυρω, ηδ' ελεφαντος.

V. 11. —*for he* is *thy Lord, and worſhip thou him.* כי הוא אדניך והשתחוי לו :] Rather — with the old Verſion — AND REVERENCE THOU HIM.

V. 12. *And the Daughter of Tyre* ſhall be there *with a Gift*, even *the rich among the People ſhall intreat thy Favour.* ובת צר במנחה פניך יחלו — עשירי עם :] Rather —— AND THE DAUGHTER OF TYRE SHALL INTREAT THY FAVOUR WITH HER GIFT, EVEN THE RICH AMONG THE PEOPLE. I read here — ועשירי — יחל —. For the Verſe cannot be well conſtrued, if this Lection be not admitted. For the Riches of the Tyrian Merchants, ſee Iſa. XXIII. 8. Ezek. XXVII. throughout.

V. 13. *The King's Daughter* is *all glorious within*; — כבודה בת מלך פנימה] Rather — THE KING'S DAUGHTER is GLORIOUS in HER COUNTENANCE, or IN HER OUTWARD APPEARANCE; which Senſe would better ſuit the next Hemiſtic, as well as the whole Context: for *mental Accompliſhments* are not touched upon. See פנימו thus uſed, Pſ. XI. 7.

PSALM XLVI.

V. 3. Though *the Waters thereof roar*, and *be troubled:* —— יהמו יחמרו מימיו] Rather, I think —— LET THE WATERS THEREOF ROAR; LET THEM BE TROUBLED.

PSALM XLVII.

V. 7. *For God* is *the King of all the Earth: ſing ye Praiſes with Underſtanding.* כי מלך כל הארץ — אלהים זמרו משכיל :] Rather — FOR HE is THE KING OF ALL THE EARTH: SING YE A PSALM to GOD. I render משכיל, *a Pſalm*, becauſe it is a common Title to ſeveral of the Pſalms, and ſeems to denote one of a particular Kind, which cannot now be aſcertained. See XXXII, XLII, XLIV, &c. and the concluding Note on the Titles.

V. 9. *The Princes of the People are gathered together*, even *the People of the God of Abraham: for the Shields of the Earth* belong *unto God: he is greatly exalted.* נדיבי עמים נאספו — עם אלהי אברהם —— כי לאלהים מגני ארץ — מאד נעלה :] Rather — THE PRINCES OF THE PEOPLE ARE GATHERED BEFORE THE GOD OF ABRAHAM: THE RULERS OF THE EARTH are THE LORD'S, who is GREATLY EXALTED. עם is thus rendered, 1 Sam. II. 21. 2 Sam. VI. 7. 1 Kings XV. 14. and מגן, Hoſ. IV. 18.

PSALM XLVIII.

V. 5. *They ſaw* it, and *ſo they marvelled, they were troubled*, and *haſted away.* המה ראו כן — תמהו נבהלו נחפזו :] Rather — THEY SAW it was SO; THEY WERE TROUBLED, THEY WERE TERRIFIED, THEY HASTED AWAY. An Aſyndeton, and a fine Climax.

V. 7. *Thou breakeſt the Ships of Tarſhiſh with an Eaſt Wind.* ברוח קדים תשבר אניות תרשיש :] *Tarſhiſh* is frequently mentioned in Scripture; and various are the Places which are ſuppoſed to be meant by it: but it is clear to me that it was a City in Spain. For Strabo ſays that *Tartaſſus* in *Spain* was a Place of great Wealth, and that the Phœnicians poſſeſſed it. The ſame Author, Ariſtotle, Pliny, and Polybius,

lybius obſerve, that it produced Silver, Tin, Iron, and Lead; to which Ariſtotle adds, that the Phœnicians traded to Tartaſſus for Silver. And we read in Ezekiel, XXVII. 12. *Tarſhiſh was thy Merchant by reaſon of the Multitude of all kinds of Riches: with Silver, Iron, Tin, and Lead, they traded in thy Fairs.* Polybius ſays, that the Carthaginians were not to ſail beyond Ταρσηιον, and Stephanus, that Ταρσηιον was a City near the Straits of Gibraltar.

V. 10. *According to thy Name, O God, ſo* is *thy Praiſe unto the Ends of the Earth:* — : כשמך אלהים כן תהלתך — על קצוי ארץ] Rather --- AS THY NAME is, SO is THY PRAISE, UNTO THE ENDS OF THE EARTH.

V. 14. *For this God* is *our God for ever and ever: he will be our Guide* even *unto Death.* כי זה אלהים אלהינו — עולם ועד הוא ינהגנו : על מות)] Rather — FOR GOD HIMSELF is OUR GOD; HE WILL BE OUR GUIDE FOR EVER AND EVER. זה has this Senſe, Judg.V. 5. I paſs over the two laſt Words, not only becauſe the Pſalm is complete without them, but becauſe I am perſuaded they do not belong to it. They are not acknowledged by any of the ancient Verſions, except the Syriac: and there they may have been taken from *the Title* of the next Pſalm, which it has in common with ſome others; ſee Pſ.XLVI.

PSALM XLIX.

V. 5. — when *the Iniquity of my Heels ſhall compaſs me about?* עון : עקבי יסבני] Rather — when THE INIQUITY OF THOSE THAT SUPPLANT ME COMPASSETH ME ABOUT? No Idea can be fixed to *the Wickedneſs of the Heels*; whereas עקבי is the regular Participle preſent from עקב, *To ſupplant, deceive,* or *trip up the Heels* of another.

V. 8. — *and it ceaſeth for ever.* : וחדל לעולם] Theſe Words are I think improperly connected with thoſe that immediately precede, *viz. For the Redemption of their Soul* (or *of his Soul,* according to the old Verſions) *is precious.* Thoſe ought I think to make Part of the foregoing Verſe, and the next Verſe begin with theſe, thus — BUT HE WILL CEASE FOR EVER, THOUGH HE WOULD LIVE TO ETERNITY, AND NOT SEE CORRUPTION. The Verb חדל ſignifies *to be in a State of utter Ceſſation; to be lifeleſs,* or *dead.* Iſa. XXXVIII. 11. Pſ. XXXIX. 4.

V. 10. *For he ſeeth* that *wiſe Men die* —— כי יראה חכמים ימותון] Rather --- THOUGH HE SEE &c.

V. 11. *Their inward Thought* is that *their Houſes* ſhall continue *for ever.* קרבם בתימו לעולם] All the ancient Verſions, without Exception, read here קברם, inſtead of קרבם; which yields a much better Senſe, (and ought doubtleſs to be admitted) *viz.* THEIR SEPULCHRE ſhall be THEIR HOUSES FOR EVER, THEIR DWELLING TO ALL GENERATIONS.

—— *they call* their *Lands after their own Names.* (12.) *Nevertheleſs, Man* being *in Honour abideth not; he is like the Beaſts* that *periſh.* קראו בשמותם עלי ארמות — ואדם ביקר בל ילין — נשמל כבהמות נדמו :] Theſe three Hemiſtics ought I think to be connected into one Verſe, and thus rendered —— THEY CALL THE LANDS AFTER THEIR OWN NAMES: BUT MAN ABIDETH NOT IN HONOUR; AS THE BEASTS PERISH, SO DOTH HE: literally, *as the Beaſts periſh, he is made like.*

V. 13. *This their Way* is *their Folly:* — זה דרכם כסל למו] Rather --- THIS THEIR PROCEEDING IS FOLLY IN THEM.

V. 14. *Like Sheep they are laid in the Grave, Death ſhall feed on them:* — כצאן לשאול שתו מות ירעם] This Hemiſtic ought I think to be thus rendered --- THEY ARE CAST UNDER GROUND LIKE A FLOCK, WHOSE SHEPHERD IS DEATH; *i. e.* like a Flock deſtroyed by Diſeaſe, which are buried to prevent an Infection. The Idea of *Death being their Shepherd* cannot I think be thought a *Catachreſis*, but rather a ſuitable Image in this Place.

—— *and the upright ſhall have Dominion over them in the Morning.* וירדו בם ישרים לבקר] The common Interpretation of this Verſe is very unſatisfactory. The principal Difficulty ſeems to me to lie in לבקר; which I cannot but conſider as a Miſtake for לקבר, by the ſame Tranſpoſition as קרבם is put for קברם, Verſe 11. The Senſe I would therefore give this Hemiſtic is this — THEY GO DOWN WITH THEM; (*viz.* the Flock) THEY GO STRAIGHT TO THE SEPULCHRE. See ישרים uſed preciſely in this Senſe, Prov. IX. 15. for the Introduction of *the righteous* here is out of Place. This conjectural Emendation ſeems to me to be ſtrengthened by the correſponding Word, שאול, in the next Hemiſtic.

—— *and their Beauty ſhall conſume in the Grave, from their Dwelling.* וצירם לבלות שאול מזבל לו :] Rather — AND THE GRAVE, THEIR

THEIR DWELLING, SHALL CONSUME THEIR BEAUTY. Thus the *Sepulchre* is ſaid V. 11. to be *their Houſes for ever, and their Dwelling to all Generations.* לבלות, the Infinitive, ſeems here uſed for the Future, as Pſ. LXX. 1. Ezek. XI. 7. &c.

V. 18. *Though whiles he lived he bleſſed his Soul; and* Men *will praiſe thee when thou doeſt well to thyſelf.* כי נפשו בחייו יברך—ויודך כי תיטיב לך:] Rather — THOUGH HE BLESS HIS SOUL IN HIS LIFE, AND COMMEND THEE WHEN THOU CHEEREST THYSELF; *i. e.* "though he gratify his Deſires in all the Enjoyments, which his Si-"tuation of Life affords him, and think thee right in indulging thy-"ſelf in like manner." This I apprehend is the true Senſe of this Paſſage; for by *bleſſing* is frequently underſtood *giving freely and bountifully to* a Perſon; thus, *in bleſſing I will bleſs thee*, i. e. "when I be-"ſtow good Things, I will beſtow liberally on thee." Gen. XXII. 17. So alſo Gen. XLIX. 25. Prov. XI. 25. And a *Bleſſing* is often uſed for *a Gift* or *Gratification*, Gen. XXVII. 12. Judg. I. 15. 2 Kings V. 15. and נפש ſignifies frequently *Luſt*, or *Appetite*, ſee Pſ. XXVII. 12. Eccl. VI. 7, 9. &c. So that by *bleſſing one's Soul* may very aptly be underſtood gratifying the Appetites and Deſires. בחייו, *in his Life*, ſignifies "in the Delights and Comforts of his preſent State," in the ſame manner as Eccl. XI. 9. *Rejoice, O young Man, in thy Youth*, ſignifies, "enjoy "freely thoſe Pleaſures and Gratifications, which that Seaſon of Life "offers thee;" ſo that the Senſe in both Places nearly coincides; for in the one it is ſaid of a Man that he gratifies his Deſires in the Comforts and Delights of Life; in the other he is bidden (ironically) to enjoy freely all the Pleaſures that Youth admits of. But there is ſtill a nearer Correſpondence in the following Part in both Places, where the Words are almoſt the ſame; for in one we read ויטיבך לבך, *let thy Heart cheer thee*, in the other כי תיטיב לך, which I therefore render, *when thou cheereſt thyſelf*; and both evidently denote pleaſurable Indulgence. Laſtly, this Interpretation moſt aptly ſuits with the Reaſoning of the Context. (V. 16.) "Be not thou concerned at the ſudden In-"creaſe of a Man's Wealth or Honour, (17.) for it will not follow "him into the Grave, (18.) though for the preſent he may gratify his "Deſires in the Enjoyments of this Life, and commend others for the "like Indulgence; (19.) yet after a while he ſhall leave all behind, "and go where his Forefathers are gone before him."

V. 19. *He ſhall go to the Generation of his Fathers; they ſhall never ſee Light.* תבוא עד דור אבותיו — עד נצח לא יראו אור:] Rather —

HE SHALL GO TO THE HABITATION OF HIS FATHERS, who SHALL NEVER SEE LIGHT. דור ſignifies *to inhabit*, Pſ. LXXXIV. 10. Dan. IV. 21, 25. Thus the Grave is ſtiled *the Land of Darkneſs*, Job. X. 21. Pſ. LXXXVIII. 12.

V. 20. *Man* that is *in Honour, and underſtandeth not,* — אדם ביקר ולא יבין] Rather — MAN being IN HONOUR, IF HE UNDERSTANDETH NOT, *i. e.* "if he be wicked and irreligious," which is the ſcriptural Senſe of Folly and Want of Underſtanding.

PSALM L.

V. 8. *I will not reprove thee for thy Sacrifices, or thy Burnt Offerings,* to have been *continually before me.* —— לא על זבחיך אוכיחך ועולתיך לנגדי תמיד :] Rather --- I WILL NOT REPROVE THEE ON ACCOUNT OF THY SACRIFICES; FOR THY BURNT OFFERINGS are CONTINUALLY BEFORE ME.

V. 10. — and *the Cattle upon a thouſand Hills.* [בהמות בהרי אלף : All the ancient Verſions ſeem to have read ואלפים, *viz.* THE CATTLE UPON MY HILLS, AND THE OXEN.

V. 13. *Will I eat the Fleſh of Bulls, or drink the Blood of Goats?*] The Heathens thought that their Deities were nouriſhed by the Smoke or Steam of their Sacrifices. See Lucian *de Sacrificiis*; and Ariſtophanes. But Euripedes ſays,

> Δειται γαρ ο θεος, ειπερ ες' οντως θεος,
> Ουδενος· αοιδων οιδε δυσηνοι λογοι.

V. 22. — *leſt I tear* you *in Pieces,* — פן אטרף] All the ancient Verſions, except the Chaldee, read יטרף — LEST HE TEAR.

V. 23. — *and to him that ordereth* his *Converſation* aright, *will I ſhew the Salvation of God.* [ושם דרך אראנו בישע אלהים : I take שם דרך to ſignify the ſame as בדרך *in the Way*, or *by thoſe Means:* thus שם or שמה is uſed, Exod. XVI. 33. and XXX. 18. I would therefore render --- AND IN THAT WAY WILL I SHEW HIM THE SALVATION OF GOD.

PSALM

PSALM LI.

V. 4. *Againſt thee, thee only have I ſinned:* — לך לבדך חטאתי] Rather --- AGAINST THEE PERSONALLY HAVE I SINNED. See לבדך uſed in this Senſe, Gen. XLIII. 32. Zech. XII. 12, 13. For David could not mean that he had ſinned *only* againſt God *in the Matter of Uriah the Hittite:* but that *abſtractedly* and *apart* from the Injury done to others, his Sin contained an *immediate* Offence againſt the Majeſty of the ſupreme Governor of the World, and the Authority of his Laws; SO THAT (proceeds he) THOU ART JUST IN THY SENTENCE (meaning that which God had juſt pronounced againſt him by Nathan the Prophet, 2 Sam. XII. 11,12.) and PURE (or UNBLAMEABLE) IN THY JUDGMENT.

V. 5. *Behold I was ſhapen in Iniquity*, &c.] So Tully — *ſimul atque editi in lucem et ſuſcepti ſumus, in omni continuo pravitate verſamur,— ut pœne cum lacte nutricis errorem ſuxiſſe videamur.* Tuſc. Diſp. *Lib.* III. *Cap.* i.

V. 6. — *and in the hidden* Part *thou ſhalt make me to know Wiſdom.* ובסתם חכמה תודיעני :] As סתם certainly ſignifies THE HEART in this Place, ought it not to be ſo rendered in the Text, and the literal Verſion to be put in the Margin?

V. 12. — *and uphold me* with thy *free Spirit.* :ורוח נדיבה תסמכני] Rather --- AND LET A FREE SPIRIT UPHOLD ME.

V. 19. — *with burnt Offering, and whole burnt Offering:*] Though theſe two Words כליל and עולה ſignify the ſame Thing, it would I think be better to render them as in the old Verſion by OBLATION and BURNT OFFERING.

PSALM LII.

V. 1. —*the Goodneſs of God* endureth *continually.* :חסד אל כל היום] *Qu.* would not—THE GOODNESS OF GOD is EVERLASTING, be better?

V. 2. *Thy Tongue deviſeth Miſchief: like a ſharp Razor, working deceitfully.* :הוות תחשב — לשונך כתער מלטש — עשה רמיה] Rather --- THOU DEVISEST MISCHIEFS; THY TONGUE, LIKE A SHARP RASOR, WORKETH DECEITFULLY.

V. 4.

V. 4. *Thou loveſt all devouring Words,* — אהבת כל דברי בלע] Rather --- PERNICIOUS WORDS.

V. 9. — *and I will wait on thy Name;* — ואקודה שמך] קנרה ought I think to have here the Senſe of the Arabic Verb ﻗﻨﺮ, *To call upon.*

PSALM LIII.

V. 5. *There were they in great Fear,* where *no Fear was: for God hath ſcattered the Bones of him that encamped* againſt *thee, thou haſt put* them *to Shame, becauſe God hath deſpiſed them.* שם פחדו פחד לא היה פחד — כי אלהים פזר עצמות חנך — הבישתה כי אלהים מאסם :] I read here with all the old Verſions, (except the Chaldee) חנף, inſtead of חנך, and הוביש תהה in lieu of חבישתה, and render thus —— WHERE NO FEAR IS, THEY FEAR GREATLY; BECAUSE GOD HATH BROKEN THE BONES OF THE IMPIOUS MAN: THEY ARE GREATLY CONFOUNDED, BECAUSE GOD HATH REJECTED THEM: or, THEY WITHER AWAY TO NOUGHT, BECAUSE GOD HATH CAST THEM OFF: making יבש the Root. תהה is not ſtrictly perhaps an Hebrew Word, but Chaldee; though תהו, *Confuſion,* is manifeſtly derived from it. The ף and ך are ſo like, that the Miſtake is eaſily accounted for. By this Interpretation the Difficulty ariſing from the Enallage of Perſons is ſurmounted.

PSALM LIV.

V. 1. — *and judge me by thy Strength.* ובגבורתך תדינני :] Rather --- AND PLEAD THOU MY CAUSE WITH THY STRENGTH: as Prov. XXXI. 9. or, with the Common Prayer Verſion, AND AVENGE ME &c.

V. 7. —— *and mine Eye hath ſeen* his Deſire *upon mine Enemies.* ובאיבי ראתה עיני :] Rather — AND MINE EYE OVERLOOKETH (*i. e.* DESPISETH) MINE ENEMIES: thus ראה ſignifies, Job. XL. 12. XLI. 34.

PSALM LV.

V. 6. — *O that I had Wings like a Dove!*] So Sophocles, *Æd. Col.*

Ειτ', αελλαια ταχυρ-
ρωγος πτελειας, Αιθεριας

Αἰθερίας νεφέλας
Κυρσαίμι. And Euripedes,
Ηἰζαν πτελειας ωκυτητ' ἀκ ηστονες.
— Quæ lachrymis noſtris queſtus
Reddet Aëdon? cujus pennas
Utinam miſeræ mihi fata darent!
Fugerem luctus ablata meos
Penna volucri, procul et cætus
Hominum triſtes, cædemque feram:
Sola in vacuo nemore, et tenui
Ramo pendens, querulo poſſem
Gutture mæſtum fundere murmur. Sen. in Agam.

V. 14. — and *walked unto the Houſe of God in Company.* בבית אלהים נהלך ברגש:] Our Tranſlators have very properly borrowed this Senſe of רגש from the Chaldee; for the uſual Signification in Hebrew would be unſuitable.

V. 15. *Let Death ſeize upon them,* — ישי מות עלימו] The Maſſora here directs us to ſeparate ישי from מות: but does not inform us of the Signification, or how to ſupply the Deficiency of, ישי. It ſeems to me moſt probable that the true Reading is — ישים מות — LET DEATH BRING DESOLATION UPON THEM.

V. 18. *He hath delivered my Soul in Peace from the Battle* that was *againſt me:* — פרה בשלום נפשי מקרב לי] Rather —— HE HATH RESTORED MY SOUL TO PEACE FROM THE WAR AGAINST ME.

—— *for there were many with me.* כי ברבים היו עמדי:] Rather, I think --- FOR THEY were AT VARIANCE WITH ME. בריבים or ברבים (for that Word is written either Way indifferently) ſignifies *in Contentions*, or *in Diſputes*. This is the Senſe of the Syriac Verſion, which ſeems more natural than to ſuppoſe that the Words refer to the Aſſiſtance given by Angels, as our old Verſion does. See Pſ.LXXXIX.50.

V. 19. *God ſhall hear and afflict them, even he that abideth of old.* ישמע אל ויענם ויושב קדם] I think it cannot be doubted that ויושב קדם ought to be written ויש בקדם, *i. e.* EVEN HE THAT HATH EXISTED FROM ETERNITY.

V. 21. *The* Words *of his Mouth were ſmoother than Butter:* חלקו מחמאת פיו] Rather — HIS SPEECHES WERE SMOOTHER THAN BUTTER: for פי is indifferently of either Number; and it ſignifies A

SPEECH, TALK, or SAYING, Exod. IV. 10. Eccl. X. 13. Pſ. XLIX. 13. It is alſo frequently rendered WORD, or WORDS.

V. 22. *Caſt thy Burden upon the Lord,* — השלך על יהוה יהבך] The Signification of יהב is *the Supply of what is needful,* as Taylor makes appear in various Inſtances; and the Verb שלך ſignifies *to throw* or *devolve* upon a Perſon; ſo Pſ. XXII. 10. *I was caſt upon thee,* i. e. *for Support.* This Place therefore may properly be rendered — CAST UPON THE LORD THE SUPPLY OF THY NECESSITIES, or THE CHARGE OF THEE. Compare this Sentiment with Pſ. XXXVII. 5. 1 Pet. V. 7.

PSALM LVI.

V. 3. *What Time I am afraid* — יום אירא] As this Hemiſtic wants a Word to complete it, and the preceding one has one ſupernumerary, *viz.* מרום, I would reſtore it to this Verſe, and render — WHAT TIME I MAY BE AFRAID OF THE HAUGHTY; for thus מרום is rendered, Iſa. XXIV. 4. ~~whereas it ſignifies nowhere, *O moſt High.*~~

V. 4. *In God I will praiſe his Word* — באלהים אהלל דברו] Rather, I think — THROUGH GOD (or, with his Aſſiſtance) I &c.

V. 12. *Thy Vows* are *upon me, O God:* — עלי אלהים נדריך] The ך ſeems here to have got out of it's Place. The Syriac Verſion reads עליך אלהים נדרי, *I will pay my Vows unto thee*; or, more literally, MY VOWS are UNTO THEE, O LORD; which Reading makes the Senſe clearer, and better correſponds with the next Hemiſtic. Αναδεχομαι Θεε α πυξαμην. Symmachus. Εν εμοι ο Θεος αι ευχαι σου.

V. 13. *For thou haſt delivered my Soul from Death:* wilt *not* thou deliver *my Feet from falling?* כי הצלת נפשי ממות — הלוא רגלי מדחי] All the ancient Verſions in this Place, and Pſ. CXVI. 8. where the ſame Words occur, ſhew that הלוא ought to be written ואת: the Senſe will then be --- FOR THOU HAST DELIVERED MY SOUL FROM DEATH, AND MY FEET FROM FALLING.

PSALM LVII.

V. 1. — *until* theſe *Calamities be overpaſt.* עד יעבר הוות:] Rather --- UNTIL IT CAUSE CALAMITIES TO PASS AWAY. The

Antecedent

Antecedent to the Pronoun is *the Shadow*, immediately preceding. The Verb is in *Pihel*, in which Conjugation it has a tranſitive Senſe as well as in *Hiphil*. See Gen. VIII. 1. XXXII. 23, 24. Our Verſion here labours under a double Soleciſm, *viz.* of Number and Gender.

V. 2. — *unto God that performeth* all Things *for me*. : לאל גמר עלי] All the ancient Verſions read here, and Pſ. CXXXVIII. 8. גמל, *viz.* UNTO GOD WHO DEALETH BOUNTIFULLY WITH ME: which ſeems to be the true Lection in both Places; for the Verb גמר never ſignifies elſewhere *to perform*: only *to ceaſe*, or *fail*.

V. 4. — and *I lie* even among *them that are ſet on Fire*, even *the Sons of Men*; — אשכבה להטים בני אדם] Rather — I LIE DOWN among INCENDIARIES, EVEN THE SONS OF MEN.

PSALM LVIII.

V. 1. — *O ye Congregation*, — אלם] Probably a Miſtake for אלים, O YE MIGHTY.

V. 5. *Which will not hearken to the Voice of Charmers, charming never ſo wiſely.* : אשר לא ישמע לקול מלחשים — חובר חברים מחכם] This Verſe does not ſeem to be rendered with ſufficient Preciſion. The Verſion following would approach nearer to the Text — WHICH WILL NOT HEARKEN TO THE VOICE OF THE INCHANTERS, though THE CHARMER OF CHARMS be SKILFUL; or, though THE CHARMER be SKILFUL in CHARMS. It was an Opinion which prevailed very early and very univerſally, that Serpents might be charmed: See Bochart, *Hier.* B. III. Ch. VI. Thus Tzetzes (a Poet of the XIIth Century) ſuppoſes that Orpheus, well ſkilled in this Art, could recal Eurydice, bitten by a Serpent, from Tartarus——

——ὡσπερ ὀφεως αυτιλω τῳ οντι δεδηγμενην,
Καὶ κινδυνευσαν θανειν, ταις ΕΠΩΔΑΙΣ, ΑΙΣ ΟΙΔΕ,
Καὶ ΑΙΓΧΙΝΟΙΑ, ΜΟΥΣΗ, τε, καὶ ΠΟΛΥΜΑΘΕΙΑ,
Αυτιλω ἐζωποιησεν. *Chil.* II. Hiſt. 54.

And in Apollonius Rodius Medea is ſaid to have charmed the Serpent,

ΗΔΕΙΗ ΕΝΟΠΗ, ΘΕΛΞΑΙ τερας. *Argon.* B. IV. V. 147.

And, to quote no other Authority than Virgil, *Æneid.* VII. V. 750.

Quin et Marrubia venit de gente Sacerdos,
Fronde ſuper galeam et felici comptus oliva,

Archippi regis miſſu, fortiſſimus Umbro;
VIPEREO GENERI, ET GRAVITER SPIRANTIBUS HYDRIS
SPARGERE QUI SOMNOS CANTUQUE MANUQUE SOLEBAT,
MULCEBATQUE IRAS, *et morſus arte levabat.*

V. 7. *Let them melt away as Waters,* which *run continually:* ימאסו כמו מים יתהלכו למו] Rather — LET THEM BE DISREGARDED AS THE FLOWING WATER: for otherwiſe we ought to read ימססו or ימסו, if מסס *to diſſolve* were the Root.

—— when *he bendeth* his Bow to ſhoot *his Arrows, let them be as cut in Pieces.* ; ידרך חצו כמו יתמללו] I would either read במו with the Chaldee, or give כמו the Signification of *when,* with the reſt of the ancient Verſions, thus --- when HE SHOOTETH HIS ARROWS AGAINST THEM, LET THEM BE CUT IN PIECES; or ironically, LET HIM SHOOT HIS ARROWS WHEN THEY ARE CUT IN PIECES. The Phraſe דרך חצו is not *elliptical,* for דרך ſimply ſignifies to *ſhoot,* 1 Chron. V. 18. במו is the ſame as בהם, as למו for להם, Iſa. XLIV. 15. XXX. 5. and ב ſignifies *againſt,* Gen. XVI. 12. Lev. XVII. 10. כמו *when,* Gen. XIX. 15. Ezek. XVI. 57.

V. 8. *As a Snail* which *melteth, let* every one of them *paſs away:* like *the untimely Birth of a Woman,* that *they may not ſee the Sun.* : כמו שבלול תמס — יהלך נפל אשת — בל חזו שמש] Rather thus — THOU WILT DISSOLVE them LIKE WAX: like THE UNTIMELY FRUIT OF A WOMAN that PASSETH AWAY, THEY SHALL NOT SEE THE SUN. The Word שבלול occurs nowhere elſe. The Chaldee gives it the Signification of *a Snail:* but the reſt of the Verſions, with more Propriety, render it *Wax;* from שבל, which in Syriac, Chaldee, and Arabic, ſignifies *to flow,* which all know is a Property of Wax, when in a State of Liquefaction.

V. 9. — *he ſhall take them as with a Whirlwind, both living, and in* his *Wrath.* : כמו חי כמו חרון ישערנו] Rather thus — THE LIVING ONE IN WRATH WILL TAKE THEM AS WITH A WHIRLWIND. I read here במו חרון, with the Syriac and Vulgate Verſions, inſtead of כמו חרון, the preſent Lection, adopted by our Verſion and ſome of the ancient Interpreters. See Pſ. XI. 2. כמו implies IN A SHORT TIME, or IN LIKE MANNER, as 1 Kings XXII. 4. and Pſ. LXXIII. 15. חי ſignifies THE LIVING ONE "He who is the Source of Life," as Gen. XVI. 14. באר לחי ראי — *the Well* OF HIM THAT LIVETH, *ſeeing me:*

me: and that this can be referred to none but God, the 13th Verſe ſhews. לחי, 1 Sam. XXV. 6. may alſo admit of the ſame Senſe: and in Pſ. XVIII. 46. חי יהוה וברוך — may be rendered, as it is by the Arabic Verſions, حي هو الرب, THE LIVING ONE HE IS THE LORD &c. See alſo Pſ. CXLIII. 2. where חי ſimply is uſed for *every One living*.

PSALM LIX.

V. 2, 3, 4, 5. ſeem improperly divided in our Verſion. The Senſe I think would be clearer were they thus read —— (2.) DELIVER ME FROM THE WORKERS OF INIQUITY, AND SAVE ME FROM BLOODY MEN: FOR LO, THEY LIE IN WAIT FOR MY SOUL; THE MIGHTY ARE GATHERED AGAINST ME: (3.) I HAVE NOT TRANSGRESSED, NEITHER HAVE I SINNED, O LORD: (4.) yet WITHOUT PROVOCATION THEY RUN AND PREPARE THEMSELVES. (5.) STIR UP THYSELF TO MEET ME, AND BEHOLD; EVEN THOU, O LORD GOD OF HOSTS, thou GOD OF ISRAEL, AWAKE &c.

V. 9. Becauſe of *his Strength will I wait upon thee: for God* is *my Defence.* : עזו אליך אשמרה כי אלהים משגבי] All the ancient Verſions read עזי; which doubtleſs is the true Reading, and makes a better Senſe, thus --- O MY STRENGTH, UPON THEE WILL I WAIT; FOR thou, O GOD, art MY DEFENCE. See Verſe 17. where we read עזי, as here propoſed.

V. 10. *God ſhall let me ſee* my Deſire &c.] See Pſ. LIV. 7.

V. 12. For *the Sin of their Mouth*, and *the Words of their Lips*, — חטאת פימו דבר שפתימו] Perhaps — THE WORDS OF THEIR LIPS are THE SIN OF THEIR MOUTH; or, if we read with the Syriac דברו, thus --- THEIR LIPS SPEAK THE SIN OF THEIR MOUTH.

—— *let them even be taken in their Pride: and for the curſing and lying* which *they ſpeak.* : וילכדו בגאונם — ומאלה ומכחש יספרו] Rather, I think --- LET THEM THEREFORE BE TAKEN IN THEIR PRIDE, SEEING THEY UTTER CURSING AND FALSEHOOD.

PSALM

PSALM LX.

V. 3. — *thou haſt made us to drink the Wine of Aſtoniſhment.* השקיתנו יין תרעלה :] Though the Syriac Verſion renders תרעלה, *full of Lees*, and رعل ſignifies *evaporated*, there is no Occaſion to depart from the uſual Senſe of the Word, *viz.* TREMBLING, or ASTONISHMENT. *The Wine of Aſtoniſhment* may be conſidered as equivalent to the *Cup of Fury*, or *of Trembling*, Iſa. LI. 17. Zech. XII. 2. For it is uſual to denote the Diſpenſations of Providence, good or bad, by ſome ſimilar Metaphor. See Pſ. XXXVI. 8. Job. XXI. 20. Iſa. XXX. 20. Jer. XXIII. 15. — XXV. 15. Matt. XX. 22, 23. John. XVIII. 11. Rev. XIV. 10.

V. 4. —*that it may be diſplayed becauſe of the Truth.* : להתנוסס מפני קשט] Rather, I think --- THAT IT MAY BE DISPLAYED IN THE FRONT OF (OR BEFORE) TRUTH: for otherwiſe the Allegory is loſt. קשט occurs only here and Prov. XXII. 21. In Chaldee and Samaritan it ſignifies both *Truth* and *Juſtice*, which Senſes will ſuit either Place.

V. 6. *God hath ſpoken in his Holineſs* ;— אלהים דבר בקדשו] Rather —— IN HIS SANCTUARY.

V. 8. — *Philiſtia, triumph thou becauſe of me.* : על פלשת התרועעי] Rather — COME UP, O PHILISTIA, TRIUMPH THOU: for על is the 2d. Perſon fem. ſingular of the Imperative of the Verb עלה, in the ſame Manner as התרועעי, but of a different Voice.

PSALM LXI.

V. 5. — *thou haſt given* me *the Heritage of thoſe that fear thy Name.* : נתת ירשת ירא שמך] ירשת ſeems here contracted for ירשות. I would therefore render — THOU HAST GIVEN INHERITANCES TO THOSE THAT FEAR THY NAME.

V. 7. —— *O prepare Mercy and Truth*, which *may preſerve him.* : חסד ואמת מן ינצרהו] Or — LET MERCY AND TRUTH PRESERVE HIM; for מן is frequently uſed as a mere Expletive Particle, ſee Noldius, Art. 19.

PSALM LXII.

V. 9. — and *Men of high Degree* are *a Lie:* — כזב בני איש] Rather — A

— A DECEIT, or DECEITFUL; for the Hebrews delight in uſing the Abſtract for the Concrete.

—— *to be laid in the Balance, they* are *altogether* lighter *than Vanity.* : במאזנים לעלות המה מהבל יחד] Rather — when LAID IN THE BALANCE, THEY are ALTOGETHER VANITY. The Gerund has here the Force of the Preter, and the Prepoſition מ is redundant: It is prefixed to a Nominative, Judg. X. 11, 12. Ezek. XVI. 20. &c.

V. 10. — *if Riches increaſe, ſet not your Heart* upon them. חיל כי : ינוב אל תשיתו לב] Rather —— SET NOT THE HEART ON RICHES, WHEN THEY INCREASE.

PSALM LXIII.

V. 5. *My Soul ſhall be ſatisfied as* with *Marrow and Fatneſs*; — כמו חלב ודשן תשבע נפשי] It is not improbable that the true Lection is במו: in which Caſe I would render — MY APPETITE SHALL BE SATISFIED WITH MARROW AND FATNESS.

V. 9. *But thoſe* that *ſeek my Soul to deſtroy* it, — והמה לשואה יבקשו נפשי] Rather — BUT THOSE that SEEK MY SOUL FOR DESTRUCTION &c.

V. 10. *They ſhall fall by the Sword:* — יגירהו על ידי חרב] Our Tranſlators, not knowing what to make of יגירהו, gave it the beſt Senſe that offered. As the Words are now read, they ſignify — *he will make him run out upon the Hands of the Sword.* It is hence evident that יגירהו is corrupt; and it is alſo highly probable that יגורו is the true Reading; for all the ancient Verſions ſeem to have read ſo; and this Word ſuits the Context; thus --- THEY SHALL ABIDE IN THE POWER OF THE SWORD: *i. e.* be always ſubject to it.

PSALM LXIV.

V. 3. —— and *bend* their Bows to ſhoot *their Arrows,* even *bitter Words.* : דרכו חצם דבר מר] Rather — THEY SHOOT BITTER WORDS like THEIR ARROWS. See Note Pſ. LVIII. 7.

V. 4. *That they may ſhoot* —— לירות] THAT THEY MAY HIT, or STRIKE.

V. 5.

V. 5. — *they ſay, Who ſhall ſee them?* :אמרו מי יראה למו] The Syriac and Arabic read here לנו — *who ſhall ſee* US? This Reading ſeems better adapted to the Context; except we underſtand by למו *them*, viz. *the Snares*.

V. 6. — *both the inward* Thought *of every one* of them, *and the Heart* is *deep*. :וקרב איש ולב עמק] Rather — BUT THE INWARD PART OF A MAN, AND THE HEART are DEEP: *i. e.* "notwithſtanding "their diligent Search they cannot penetrate into another Man's "Thoughts, who may be contriving to render their Machinations "abortive."

V. 8. *So they ſhall make their own Tongue to fall upon themſelves:* ויכשילהו עלימו לשונם] The Hebrew ſeems here faulty: for יכשילהו ſignifies *he ſhall make him fall*, which cannot be connected with the reſt of the Sentence. Remove the ה, you have the proper Number, ויכשילו, as in the old Verſions, and get clear of that ſurreptitious Perſon. See the ſame Error in the laſt Pſalm, V. 10.

—— *all that ſee them ſhall flee away.* :יתנודדו כל ראה בם] Here again is another Soleciſm: but this may perhaps be remedied by only reading יתנודד וכל — AND EVERY ONE THAT SEETH &c.

PSALM LXV.

V. 3. *Iniquities prevail againſt me*; as for *our Tranſgreſſions, thou ſhalt purge them away.* :דברי עונת גברו — מני פשעינו אתה תכפרם] Rather --- THE PORTIONS OF INIQUITIES PREVAIL: but THOU WILT PURGE AWAY THE NUMBER OF OUR TRANSGRESSIONS. דברי, which is not tranſlated in our Verſion in this Place, is rendered *a Portion*, Neh. XII. 47. Jer. LII. 34, &c. and I conſider מני as a Noun *in regimine*, (as Iſa. LXV. 11. 1 Kings X. 17. &c.) from מנה *to number*. In reſpect to the Affix Pronoun, ſee Pſ. X. Ver. 5. It is properly rendered, Pſ. LXVII. 4.

V. 4. *Bleſſed* is the Man whom *thou chooſeſt, and cauſeſt to approach* unto thee, that *he may dwell in thy Courts: we ſhall be ſatisfied* &c. "אשרי תבחר ותקרב — ישכן חצריך — נשבעה וגו] Rather — THOU CHOOSEST AND BRINGEST THE BLESSED ONE that HE MAY DWELL IN THY COURTS; HE WILL BE SATISFIED &c. אשרי is here conſidered as the Participle preſent, which frequently admits the י *paragogic*, and נשבערז, as the third Perſon of the Preter *Niphal* with ה alſo redundant, as Gen. L. 5. Ruth II. 2. Ezek. XXIII. 20. &c.

—— even

—— even *of thy holy Temple.* : קדש היכלך] I add here a Part of the next Word, *viz.* נורא, and render — even OF THY HOLY TEMPLE, which IS TO BE HAD IN REVERENCE. So נורא is rendered, Pſ.LXXXIX. 7. CXI.9. All the ancient Verſions (except the Chaldee) read ſo: and the Hemiſtic wants here a Word, than which a properer could not be found.

V. 5. By *terrible Things in Righteouſneſs wilt thou anſwer us,* —— נוראות בצדק תעננו] Our Verſion gives נוראות a Senſe oppoſite to the whole Scope of the Pſalm: for all the Inſtances ſubjoined are ſo many Proofs of the MERCY, not of the *Wrath* of the Almighty; and therefore fitter Objects to excite THANKFULNESS than *Terror*. For this Reaſon, having already divided the Word נוראות, and aſſigned the former Part a Place in the preceding Verſe, I here read אות, by a Repetition of the א; which ſeems to have been dropped, either caſually, or perhaps by the unſkilful Criticiſm of ſome Tranſcriber; who finding the two Words נורא אות written cloſe together, (as is uſual in Hebrew MSS; without a Point of Separation, as in Greek and Latin Inſcriptions) and being unable to make the proper Diſtinction, boldly cut the Knot, which he could not untie, and diſcarding the ſecond א as an Intruder, blended the two Words into one, ſo as to occaſion the preſent Difficulty. I render אות *a Sign*, or *Token*, as V. 8. and connect it with the Reſt of the Sentence thus — THOU IN RIGHTEOUSNESS ANSWEREST with A SIGN, or, THOU IN KINDNESS SUPPLIEST US WITH A TOKEN — for ſo צדק ſignifies, Judg. V. 11. 1 Sam. XII. 7. &c. and ענה — Iſa. XLI. 17. XLIX. 8.

—— *and of them that are afar off* upon *the Sea.* : וים רחקים] ים may ſeem to be a Miſtake for ימים: but we ſhould not too haſtily draw Concluſions. The preſent Lection may well be juſtified if the Words be thus diſtinguiſhed, וים רחק ים, *viz.* AND OF THE SEA, THE moſt DISTANT SEA: the Words being in Appoſition: and by this Conſtruction they become nearly parallel to thoſe that precede, viz. *of all the Ends of the Earth.*

V. 8. *They alſo that dwell in the uttermoſt Parts are afraid at thy Tokens:* — ויראו ישבי קצות מאותתיך] Rather — REVERENCE THY SIGNS, as V. 4.

V. 9. — *thou greatly enricheſt it with the River of God,* which *is full of Water:* — תעשרנה פלג אלהים מלא מים] Rather — THOU, O GOD, ENRICHEST IT with THE RIVER which IS FULL OF WATER.

V. 12. —*and the little Hills rejoice on every Side.* : וגיל גבעות תחגרנה] Rather, with the old Verſion — AND THE HILLS SHALL BE (or ARE) COMPASSED WITH GLADNESS.

V. 13. *The Paſtures are clothed with Flocks:* — לבשו כרים הצאן] All the old Verſions ſeem to have read כרי *in regimine* — THE LAMBS OF THE FLOCKS ARE CLOTHED.

PSALM LXVI.

V. 12. — *but thou broughteſt us out into a wealthy Place.* ותוציאנו לרויה :] All the ancient Verſions read here לרוחה — TO A PLACE OF REFRESHMENT; which is doubtleſs the true Reading: for רויה ſignifies only *moiſt*, or *well watered.*

PSALM LXVII.

V. 1. *God be merciful* &c.] See Pſ. XLV. 4.

PSALM LXVIII.

V. 4. — *by his Name Jah,* ביה שמו] None of the ancient Verſions ſeem to have read the ב in their Texts: or, if they did, they conſidered it as redundant; which it frequently is before all Caſes. However, theſe two Words cannot be joined to the ſecond Hemiſtic, as they are in our Verſion: but ought to be rendered, and connected with the latter, thus --- (HIS NAME IS JAH;) AND REJOICE BEFORE HIM. *Jah* ſeems to be only a Contraction of יהיה, *Jehovah.*

V. 8. *The Earth ſhook, the Heavens alſo dropped at the Preſence of God:* even *Sinai itſelf* was moved *at the Preſence of God, the God of Iſrael.* ארץ רעשה אף שמים נטפו — מפני אלהים זה סיני — מפני אלהים אלהי ישראל :] Rather —— THE EARTH SHOOK, THE HEAVENS ALSO DROPPED, AT THE PRESENCE OF THE GOD, WHO WAS AT SINAI; AT THE PRESENCE OF GOD, THE GOD OF ISRAEL.

V. 9. *Thou, O God, didſt ſend a plentiful Rain, whereby thou didſt confirm thine Inheritance, when it was weary.* נשם נדבות תניף אלהים נחלתך — ונלאה אתה כוננתה :] Rather — THOU, O GOD, DIDST SEND

SEND A GRACIOUS RAIN TO THINE INHERITANCE; AND, WHEN IT WAS EXHAUSTED, THOU DIDST ESTABLISH IT.

V. 10. — *thou, O God, haſt prepared of thy Goodneſs for the poor.* תכין בטובתך לעני אלהים:] Rather — THOU, O GOD, ACCORDING TO THY GOODNESS, DIDST PROVIDE FOR THE POOR.

V. 11. *The Lord gave the Word, great* was *the Company of thoſe that publiſhed* it. אדני יתן אמר — המבשרות צבא רב:] Rather, perhaps, in one Hemiſtic --- THE LORD GAVE THE WORD OF GLAD TIDINGS TO THE GREAT ARMY: or, in two, thus --- THE LORD GAVE THE WORD; there were GLAD TIDINGS TO HIS NUMEROUS HOST. This is the very Word our Lord uſes, Iſa. LXI. 1. where he ſpeaks of his *Goſpel*; and which He quotes and applies to Himſelf, Luke IV. 18. So alſo Ch. VII. 22. we read — *to the poor the* GOSPEL *is preached*, which implies the ſame Idea as we have in the foregoing Verſe. But notwithſtanding the ſecondary Alluſion, what is here ſaid refers primarily to the total Diſcomfiture of Siſera and Jabin by Deborah, Judg. IV.

V. 12. *Kings of Armies did flee apace:* — מלכי צבאות ידדון ידדון] I ſuſpect that the true Reading here is — ידדון נדוד, *flying did fly*.

V. 13. *Though ye have lien among the Pots*, yet ſhall ye be as *the Wings of a Dove, covered with Silver, and her Feathers with yellow Gold.* אם תשכבון בין שפתים — כנפי יונה נחפה בכסף — ואברותיה בירקרק חרוץ:] The Word שפתים never ſignifies *Pots*; and there ſeems to be no Occaſion to add any Words to the Text, which appears ſufficiently clear without: thus --- DID NOT YE LIE AMONG THE SHEEP-FOLDS, O YE WINGS OF A DOVE, COVERED WITH SILVER, AND WITH BURNISHED GOLD IN HER FEATHERS? See אם thus uſed, Eſt. IV. 14. Jer. XXXI. 20. שפתים I render as in our Verſion, Judg. V. 16. though it properly ſignifies *Rails* or *Bars*, which were uſed for that Purpoſe: ſee Par. Proph. P. 78. and to ירקרק I give the Senſe of *burniſhed*, becauſe in Chaldee it ſignifies *a Topaz*, a Stone both *bright* and *yellow*: or, as the Word generally ſignifies *green*, it may mean the greeniſh Caſt which Gold ſometimes has; thus Martial,

Miratur Scythicas VIRENTIS AURI
Jupiter flammas ——. B. XII. Epig. 15.

This Allegory appears to me to have a clear Reference to the Tribes of Reuben, Part of Manaſſeh, Dan and Aſher, which did not aſſiſt

Deborah in the Battle againſt Siſera; and which ſhe reproaches in her Song, Judg. V. 15, 16, 17. They are called *Doves*, as being the fitteſt Emblems of their Cowardice. The *Gold and Silver* to which the Wings are compared may allude to the *Riches*, which theſe Tribes ſeem to have acquired, by preferring a domeſtic, to a warlike, Life. Thus Iſſachar is called *an Aſs*; Judah, *a Lion*, &c. to denote their reſpective Qualities, Gen. XLIX.

V. 14. *When the Almighty ſcattered Kings in it, it was* white *as Snow in Salmon.* [בפרש שדי מלכים — בה תשלג בצלמון:] Rather --- WHEN THE ALMIGHTY DISCOMFITED THE KINGS, ON HER ACCOUNT THOU DIDST BECOME AS THE SNOW OF SALMON. The Verbs פרם, פרע, פרץ, and פרש, are all ſo like in Form, Sound, and Senſe, that they are often confounded. I render מלכים *the Kings*, as Siſera and Jabin appear evidently to be meant. בה I tranſlate *on her Account*, viz. Deborah's; whoſe Reproaches made them *pale* with Indignation: ſo many Inſtances occur in Scripture, particularly in the poetical Books, of Relatives uſed in this Manner without Antecedents, when the Subject is ſo well known that it cannot be miſtaken, that it is needleſs to cite them. תשלג I make the ſecond Perſon, as the Tribes are ſtill addreſſed in the ſame Character.

V. 15. *The Hill of God* is as *the Hill of Baſhan, an high Hill* as *the Hill of Baſhan.* [הר אלהים הר בשן — הר גבננים הר בשן:] Rather, I think, thus --- THE HILL OF BASHAN IS AN EMINENT HILL, THE HILL OF BASHAN IS A VERY HIGH HILL. I tranſlate הר אלהים, *an eminent Hill*, becauſe, according to the Hebrew Phraſeology, any Thing diſtinguiſhed in it's kind has the Addition of *God* after it, as Gen. XXIII. 6. XXX. 8. 1 Sam. XXVI. 12. &c. הר גבננים ſignifies a *Hill with many Tops*, as in Homer πολυδειρας. Our Tranſlators, as it ſhould ſeem by the old Verſion, thought that this Verſe referred to Mount Zion. But it ſeems to me more probable, that it is to be conſidered as an Apoſtrophe to the Victory, ſo often mentioned in Scripture, which the Iſraelites gained over Og the King of Baſhan, and Sihon King of the Amorites.

V. 16. *Why leap ye, ye high Hills?* [למה תרצדון הרים גבננים] Rather---WHY DO YE LOOK WITH JEALOUSY, YE HIGH HILLS? So this Verb, which occurs nowhere elſe, ſignifies in Arabic. This ſeems addreſſed to other Hills, which are repreſented as jealous that God had made Baſhan the Inheritance of his People.

V. 17.

V. 17. *The Chariots of God* are *twenty thouſand*, even *thouſands of Angels:* — רכב אלהים רבתים אלפי שנאן] Rather perhaps — THE LORD RODE with MYRIADS, with THOUSANDS OF THOUSANDS. —— *the Lord* is *among them* as in *Sinai, in the holy* Place. אדני בם סיני בקדש:] Rather perhaps — THE LORD is AMONG THEM; it (*viz.* Baſhan) is A SINAI IN RESPECT TO HOLINESS. See ב thus uſed, Pſ. XC. 10.

V. 18. — *yea*, for *the rebellious alſo, that the Lord might dwell* among them. ואף סוררים לשכן יה אלהים:] Rather —— THAT THE LORD MIGHT HAVE THE HABITATION OF THE REBELLIOUS. Thus is לשכן rendered, Pſ. CIV. 12. The Meaning of this Verſe ſeems to be — "That God had intirely defeated the Kings of "Canaan, or made them Tributaries, in order that his choſen might "poſſeſs their Country."

V. 19. *Bleſſed* be *the Lord*, who *daily loadeth us* with Benefits, even *the God of our Salvation.* ברוך אדני יום יום — יעמס לנו האל ישועתנו:] Rather --- BLESSED be GOD DAILY, THE GOD OF OUR SALVATION, who BURDENETH HIMSELF WITH US. See the Word thus uſed, Zech. XII. 3.

V. 20. *He that is our God*, is *the God of Salvation, and unto God the Lord* belong *the Iſſues from Death.* והיהוה — האל לנו אל למושעות: אדני למות תוצאות:] Rather — GOD is TO US A GOD OF SALVATION; AND UNTO THE LORD, THE GOD OF DEATH, belongs THE DETERMINATION, OR EFFICIENCY: for למות תוצאות cannot be conſtrued *the Iſſues from Death.*

V. 23. *That thy Foot may be dipped in the Blood of* thine *Enemies*, and *the Tongue of thy Dogs in the ſame.* למען תמחץ רגלך בדם — לשון כלביך מאיבים מנהו:] This Verſe ſeems very corrupt; for מחץ can only ſignify *to wound.* All the ancient Verſions read here מרחץ, as Pſ. LVIII. 10. which is doubtleſs the true Reading, and there is the greateſt Probability that מאיבים is another Miſtake for מאדם: or perhaps מאדמים (as Ex. XXV. 5.) agreeing with the laſt Antecedent, though an uncommon Conſtruction. Wherefore I would render this Verſe according to the Common Prayer Verſion — THAT THY FOOT MAY BE WASHED IN BLOOD; (or, THAT THOU MAYEST WASH THY FOOT IN BLOOD) and THE TONGUE OF THY DOGS MAY BE RED THROUGH THE SAME.

V. 26.

V. 26. — even *the Lord, from the Fountain of Iſrael* אדני ממקור ישראל:] I read — אדנים מקור — THE GOD, THE FOUNTAIN OF ISRAEL. God is ſaid to be מקור חיים, *the Fountain of Life*, Pſ. XXXVI. 9. and this I ſuppoſe to be the Senſe here intended. ——

V. 27. — *the Princes of Judah*, and *their Counſel*, — שרי יהודה רגמתם] רגמתם can only ſignify *their Heap of Stones*. As all the old Verſions (the Chaldee excepted) have here their *Princes* or *Generals*, I conclude they read רומתם, THEIR EXCELLENCY: for Judah is called *the Lawgiver*, (Pſ. LX. 7. CVIII. 8.) and was diſtinguiſhed above all the other Tribes, not only by taking the Lead in War, by having the Metropolis and Temple within his Diſtrict, but principally by being the Anceſtor of the great Lawgiver of the whole World.

V. 28. *Thy God hath commanded thy Strength:* — צוה אלהיך עזך —] I would read אלהים with all the ancient Verſions, and render — COMMAND THY STRENGTH, O LORD; which would ſuit better with the next Hemiſtic.

V. 30. *Rebuke the Company of Spearmen, the Multitude of the Bulls with the Calves of the People*, till every one *ſubmit himſelf with Pieces of Silver: ſcatter thou the People that delight in War.* — נער חית קנה עדת אבירים בעגלי — עם ים מתרפס ברצי כסף — גזר עמים קרבות: יחפצו] Thus ought I think the Hemiſtics to be diſtinguiſhed; and thus rendered — REBUKE THE BEAST OF THE REED, THE CONGREGATION OF BULLS, WITH THE CALVES; THE PEOPLE OF THE SEA, who HUMBLE THEMSELVES BEFORE FRAGMENTS OF SILVER: SCATTER (I ſay) THE PEOPLE who DELIGHT IN WAR. By the *Beaſt of the Reed* is clearly meant *the Hippopotamus*, which denotes *the Egyptians*. *The Company of Bulls and Calves* is a plain Alluſion to their *Apis* and *Serapis*, or *Iſis* and *Oſiris*, which they worſhipped; and to which the third Hemiſtic refers, calling theſe Idols contemptuouſly *Fragments of Silver*, becauſe, I ſuppoſe, overlaid or plated with that Metal. A third Characteriſtic of this Nation is alſo mentioned: they are called *the People of the Sea*. Iſaiah deſcribes their Country *by the Tongue of the Egyptian Sea*, and by *the Seven Streams*. XI. 15. And Ezekiel deſcribes the Tyrians by the Appellation of *Princes of the Sea* for the ſame Reaſon, becauſe they bordered upon the Sea, and carried on a great Commerce. This Deſcription is doubtleſs more applicable to the latter than the former: but, when accompanied with the other diſtinguiſhing Marks, could not fail of being eaſily underſtood.

derſtood. Laſtly, in the fourth Hemiſtic they are pointed out by a fourth Circumſtance, viz. *a People* that *delight in War*; where the Pſalmiſt concludes, as he had begun, by requeſting God to repreſs their Fury. It may be objected to this Interpretation, that בעגלי is *in regimine*: but if it be conſidered how often ſuch Words are uſed *ſpecially*, the Objection will have little Weight. This Word cannot be conſtrued with עמים without deſtroying the Hemiſtics, and with them the Senſe of the Verſe; hence it is probable the מ was dropped by ſome unſkilful Tranſcriber, who might officiouſly herein attempt to mend the Text. See the Particle ב uſed in the Senſe here propoſed, Nold. 4 & 9.

V. 31. — *Ethiopia ſhall ſoon ſtretch out her Hands unto God.* כוש תריץ ידיו לאלהים] We ought I think to read the Text thus —— תפרש ידיה — ſee Pſ. XLIV. 20, for רוץ never ſignifies *to ſtretch*, but always *to run*.

V. 34. *Aſcribe ye Strength unto God: his Excellency* is *over Iſrael, and his Strength* is *in the Clouds.* תנו עז לאלהים על ישראל — גאותו ועזו בשחקים] Or thus — ASCRIBE YE STRENGTH UNTO GOD ON ACCOUNT OF ISRAEL; WHOSE MAJESTY AND WHOSE STRENGTH IS IN THE HEAVENS.

V. 35. *O God* thou art *terrible out of thy holy Places:* — נורא אלהים ממקדשיך] Rather — O GOD thou art TO BE REVERENCED ON ACCOUNT OF THY HOLY PLACES. See Pſ. LXV. 4.

PSALM LXIX.

V. 4. — *then I reſtored* that *which I took not* away. אשר לא גזלתי אז אשיב] אז ought here to be rendered THEREFORE, as Jer. XXII. 15. Mich. III. 4.

V. 10. *When I wept* and chaſtened *my Soul with Faſting*, — ואבכה בצום נפשי] Rather — WHEN I WEPT WITH THE FASTING OF MY APPETITE.

V. 13. *But as for me, my Prayer* is *unto thee*, —— [ואני תפלתי לך The Syriac reads — התפללתי — in *Hithpahel*, BUT I PRAY UNTO THEE.

V. 22. *Let their Table become a Snare before them: and* that which ſhould have been *for* their Welfare, let it become *a Trap*.] The laſt Hemiſtic — ולשלומים למוקש — ought I think to be rendered — AND

THEIR

THEIR PEACE OFFERINGS A TRAP: the Verb being underſtood from the preceding Clauſe. This is the uſual Senſe of שלמים; which in the Text appears to have the ו redundant; and the Targum omits it: and *Table* being mentioned ſeems to determine for that Signification. For it was uſual after theſe Sorts of Sacrifices *to feaſt* upon ſome Parts of the Victims. Here we have an *Antiptoſis*. See Job. XXX. 31.

V. 26. — *and they talk to the Grief of thoſe whom thou haſt wounded.* ואל מכאוב חלליך יספרו:] Almoſt all the ancient Verſions read here יספו — AND THEY ADD TO THE GRIEF &c. which is a better Reading, and adopted by our old Verſion.

V. 27. *Add Iniquity to their Iniquity:* תנה עון על עונם] *Qu.* ought not עון to be tranſlated, THE PUNISHMENT OF INIQUITY, as in the Margin, and Lam. IV. 6. 1 Sam. XXVIII. 10. or תנה rendered —— SUFFER INIQUITY TO BE ADDED?

V. 31. — *a Bullock that hath Horns and Hoofs.*] *i. e.* that is of full Age for Sacrifice, which was three at leaſt; So Virgil, Ecl. III. V. 87.

Jam cornu petat, et pedibus qui ſpargat arenam.

And Juvenal, Sat. XII. V. 7.

Quippe ferox vitulus, templis maturus et aræ,
Spargenduſque mero, quem jam pudet ubera matris
Ducere, qui vexat naſcenti robora cornu.

V. 32. *The humble ſhall ſee* this, and *be glad: and your Heart ſhall live that ſeek God.* ראו ענוים — ישמחו דרשי אלהים — ויחי לבבכם:] Rather --- THE HUMBLE SHALL SEE this; THEY THAT SEEK GOD SHALL REJOICE: AND YOUR HEART SHALL LIVE. Thus the old Verſion.

PSALM LXX.

V. 1. Make haſte, *O God, to deliver me;* אלהים להצילני] There is clearly a Word wanting in this Hemiſtic. Now the Word of the Title, which immediately precedes, is very obſcure and ſeems redundant, *viz.* להזכיר; it might perhaps be a Miſtake for הזכר, REMEMBER: or the Word omitted may have been רצה, *be pleaſed*, as Pſ. XL. 13.

PSALM LXXI.

V. 15. — *for I know not the Numbers* thereof. כי לא ידעתי ספרות:] ספרות ſeems to be a Miſtake for ספורם, the Infinitive with the Affix, and

and כי ought to be rendered THOUGH (as Gen. VIII. 21. Exod. XIII. 17.) *viz.* I CANNOT NUMBER THEM, *i. e.* the ſeveral Inſtances of them.

V. 16. *I will go in the Strength of the Lord God:* אבוא בגבורת אדני יהוה] As אבוא (the Future of בוא) is often written אבא, ſo I am perſuaded it ought to be here. For theſe Words, as we now read them, will not I doubt bear the Senſe which our Verſion gives them, *viz.* "I will abide ſtedfaſt, being upholden by the Power of God." See the old Verſion. And, though this Senſe were admitted, yet would it be unconnected with the Context. I would therefore read אבא, the Future of נבא, and render —— I WILL CELEBRATE THE MIGHTY ACTS OF THE LORD GOD: ſo this Verb ſignifies, 1 Chron. XXV. 1,3. (though improperly rendered *propheſy*) and גבורת has this Senſe, Pſ. CVI. 2. CXLV. 4. &c. Or, (retaining the preſent Reading) thus — I WILL GO ON (or, PROCEED) WITH THE MIGHTY ACTS OF THE LORD.

V. 18. *Now alſo when I am old and grayheaded,* — וגם עד זקנה ושיבה] This Hemiſtic doubtleſs belongs to the preceding Verſe, and ought to be rendered --- EVEN UNTO OLD AGE AND GRAY HAIRS.

V. 19. *Thy Righteouſneſs alſo, O God,* is *very high, who haſt done great Things.* : וצדקתך אלהים עד מרום — אשר עשית גדלות] Rather ---THY RIGHTEOUSNESS ALSO, O GOD, IS A WITNESS ON HIGH, THAT THOU HAST DONE GREAT THINGS. אשר is thus uſed, Lev. V. 5. 1 Sam. XVIII. 15. This ſeems to be an Alluſion to the Cuſtom of ſetting up Witneſſes in an elevated Place, when they delivered their Evidence in Courts of Juſtice, that they might be ſeen and heard by all.

V. 23. *My Lips ſhall greatly rejoice when I ſing unto thee;* — תרננה שפתי כי אזמרה לך] Rather — MY LIPS SHALL SHOUT FOR JOY &c.

PSALM LXXII.

V. 3. *The Mountains ſhall bring Peace to the People, and the little Hills, by Righteouſneſs.* : ישאו הרים שלום לעם — וגבעות בצדקה] Rather — AND THE HILLS RIGHTEOUSNESS: for ב in בצדקה is not acknowledged by moſt of the ancient Verſions. The Miſtake ſeems owing to בצדק occurring in the preceding Line.

V. 5. *They ſhall fear thee as long as the Sun and Moon endure,*] So Ovid, *Amor. Lib.* I. *Eleg.* 15.

Cum Sole et Luna ſemper Aratus erit.

V. 6. — *as Showers* that *water the Earth.* כרביבים זרזיף ארץ:] זרזיף is an απαξ λεγ. and ſeems to be a Miſtake for זרפים, the Participle preſent of זרף, which in Syriac ſignifies *to water*, whence comes ܙܪܦܐ, *Pluvia, Imber, Nimbus.* In Chaldee זרף has the Senſe of זרז, *Irrigatio.*

V. 7. *In his Days ſhall the righteous flouriſh:* — יפרח בימיו צדיק] Moſt of the ancient Verſions read צדק, RIGHTEOUSNESS, which is preferable.

V. 16. *There ſhall be an handful of Corn in the Earth* — יהי פסת בר בארץ] I read here with the Syriac פשרת or פש, ABUNDANCE. For *an Handful* is contrary to the Idea intended to be conveyed.

—— *upon the Top of the Mountains* — בראש הרים] This ought doubtleſs to be Part of the ſecond Hemiſtic, thus — UPON THE TOP OF THE MOUNTAINS HIS FRUIT SHALL SHAKE LEBANON.

—— *and* they *of the City ſhall flouriſh* — ויציצו מעיר] Rather — AND HE WILL MAKE IT TO FLOURISH ABOUT THE CITY: for the latter ו in ויציצו ſeems to be the Affix Pronoun, which has פרי for it's Antecedent.

V. 17. — *his Name ſhall be continued* —— ינין שמו] The Verb נון occurs nowhere elſe: but, as נין ſignifies *a Son*, Critics have ſuppoſed that this Root muſt mean *to be as a Son*, to continue the Father's Name. But I think it can hardly be doubted that the true Reading is ילין, SHALL REMAIN.

—— *and* Men *ſhall be bleſſed in him*; ויתברכו בו] According to the LXX, Vulgate, Arabic, and Ethiopic Verſions, the Words here wanting are כל שבטי לארץ — ALL THE TRIBES OF THE EARTH.

V. 20. *The Prayers of David* &c.] See the Note Job XXXI. 40. If the Pſalms of David end here, how comes it to paſs that ſo many of them occur afterwards? See CXXXI.—II.—III. &c. It is not worth while to inquire into this Matter, as theſe Places are evidently unauthentic Interpolations: and we might with as much Propriety admit into the Body of the Text the Words that immediately follow theſe, *viz.* ספר שלישי *The third Book*, or תפלים, or הצי הספר *The Half of the Book*, or *of the Pſalms*, inſerted in the Middle of Pſ. LXXVIII, and other Maſſoretical Fancies.

PSALM

PSALM LXXIII.

V. 4. *For* there are *no Bands in their Death:* כי אין חרצבות למותם] That is, ſays our old Verſion, *by Sickneſs*, which is Death's Meſſenger: but this may perhaps be better underſtood of their "not being led "bound to Death," like other Malefactors. The Word חרצב occurs nowhere elſe, except Iſa. LVIII. 6.

—— *but their Strength* is *firm.* : ובריא עולם] בריא cannot I think convey the Idea of *Firmneſs*. The LXX, Symmachus, Arabic, and Vulgate, ſeem to have read בריח, like *Bars*.

V. 5. *They* are *not in Trouble* as other *Men:* — בעמל אנוש אינימו] THEY are IN NO HUMAN TROUBLE.

V. 7. — *they have more than Heart could wiſh.* : עברו משכיות לבב] Rather --- THEY EXCEED THE THOUGHTS OF THE HEART: *i. e.* "they are [wicked beyond Conception." The ſame Sentiment, probably borrowed from hence, occurs, Jer. V. 28. *viz. They are waxen fat, they ſhine; yea, they overpaſs the Deeds of the wicked.*

V. 8. — *and ſpeak wickedly* concerning *Oppreſſion: they ſpeak loftily.* : וידברו ברע — עשק ממרום ידברו —] Rather — AND SPEAK OF WICKEDNESS; THEY TALK OF CONTENDING AGAINST THE MOST HIGH; or, THEY TALK INJURIOUSLY AGAINST THE MOST HIGH. The Words which immediately follow eſtabliſh either of theſe Senſes.

V. 10. *Therefore his People return hither:* — לכן ישוב עמו] According to our preſent Verſion *his* has here no Antecedent: but if the Conſtruction of מרום, V. 8. be admitted, THE MOST HIGH will be the Subject.

—— *and Waters of a full* Cup —— ומי מלא] Rather —— AND MUCH WATER IS WRUNG OUT TO THEM, *viz.* the wicked: for the Words ſignify literally *Waters of Fulneſs*.

V. 14. *For all the Day long have I been plagued, and chaſtened every Morning.* : ואהי נגוע כל היום — ותוכחתי לבקרים] Rather — FOR I HAVE BEEN CONTINUALLY PLAGUED, AND CHASTENED WITH SCOURGES. So בקר ſignifies, Lev. XIX. 20. ל is ſometimes the Sign of the Ablative Caſe. See Noldius.

V. 17. — then *understood I their End.*] So the Poet,

Abstulit hunc tandem Rufini pœna tumultum,
Absolvitque Deos ——. Claud. *Lib.* I. *Cap.* 21.

V. 19. *How are they* brought *into Desolation as in a Moment!* איך היו לשמה כרגע] Read with all the Versions ברגע, and render —— HOW SUDDENLY ARE THEY IN DESOLATION!

V. 20. *As a Dream when* one *awaketh*; כחלום מהקיץ אדני] Rather — AS A DREAM ON AWAKING, O LORD: for the Verb seems to be in the Infinitive.

—— so, *O Lord, when thou awakest, thou shalt despise their Image.* בעיר צלמם תבזה:] Rather — THOU WILT DISREGARD THEIR FOOLISH VAIN SHEW.

V. 23. — *thou hast holden* me *by my right Hand.* אחזת ביד ימיני:] These Words may be rendered --- THOU HAST TAKEN MY RIGHT HAND BY THE HAND: or, THOU HAST TAKEN HOLD OF MY RIGHT HAND.

PSALM LXXIV.

V. 2. —— *the Rod of thine Inheritance* which *thou hast redeemed*; גאלת שבט נחלתך] Rather — THE TRIBE &c. as in the Margin; for Mount *Zion* in the next Hemistic determines that this Word is to be taken in this Sense, and that the Tribe hereby meant is *Judah's*.

V. 3. *Lift up thy Feet unto the perpetual Desolations:* הרימה פעמיך למשאות נצח] Rather — UNTO THE TOTAL DESOLATIONS; as Ps. XLIX. 19.

—— even *all that the Enemy hath done wickedly in the Sanctuary.* כל הרע אויב בקדש:] Rather — SUPPRESS THE EVIL OF THE ENEMY IN THE SANCTUARY. כל is here considered as the Imperative of כול, which has this Sense, Jer. VI. 11. XX. 9.

V. 5. A Man *was famous according as he had lifted up Axes upon the thick Trees.* יודע כמביא למעלה—בסבך עץ קרדמות:] I read יודעך מביא, and render --- A Man HAS BEEN SEEN BY THEE LIFTING UP AXES AGAINST THE THICKEST PART OF THE TIMBER ON HIGH. That is, I imagine, "against the Beams and Rafters of the "Covering of the Temple."

V. 7.

V. 7. —*they have defiled* by casting down *the dwelling Place of thy Name to the Ground.* לארץ חללו משכן שמך :] Rather —— THEY HAVE BROKEN DOWN TO THE GROUND AS PROFANE THE DWELLING PLACE OF THY NAME. See חלל thus used, Pſ. LXXXIX. 34.

V. 9. —*neither* is there *amongſt us any that knoweth how long.* ולא אתנו יודע עד מה :] Rather — THAT KNOWETH WHEREFORE, *i. e.* "this Calamity is come upon us." See Noldius.

V. 11, 12. *Why withdraweſt thou thy Hand, even thy right Hand? pluck* it *out of thy Boſom. For God* is *my King* &c. — למה תשיב ידך וימינך מקרב חיקך — כלהו אלהים וגו"] Theſe two Verſes ought I think to make but one, the Hemiſtics to be thus divided, read, and rendered --- WHY DOST THOU RETURN BACK THINE HAND, EVEN THY RIGHT HAND FROM OUT OF THY BOSOM? DRAW IT FORTH QUITE, O GOD, MY KING OF OLD &c. כלה ſignifies *to complete what was begun*, which in this Caſe ſeems to be *the drawing out of the Hand:* for God is repreſented as beginning to draw it out, and then returning it back again; for which Reaſon the Pſalmiſt prays him not to break off at the Attempt only, but to carry the Work quite through.

V. 18. *Remember this*, that *the Enemy hath reproached*, — זכר זאת אויב חרף] Rather — REMEMBER that THE ENEMY DISPARAGETH THESE THINGS: *i. e.* thy Works, juſt mentioned.

V. 19. *O deliver not the Soul of thy Turtle Dove unto the Multitude* of the wicked : — אל תתן לחית נפש תורך] Rather — UNTO WILD BEASTS: לחית being contractedly written for לחיות.

—— *forget not the Congregation* ——] חית here ſeems rather to ſignify LIFE, anſwerable to נפש.

PSALM LXXV.

V. 1. *Unto thee, O God, do we give Thanks*, unto thee *do we give Thanks:* — הודינו לך אלהים הודינו] Rather — WE GIVE THANKS UNTO THEE, O GOD, WE GIVE THANKS.

—— *for that thy Name* is *near, thy wonderous Works declare.* וקרוב שמך ספרו נפלאותיך :] Moſt of the ancient Verſions read here וקראנו and ספרנו — AND WE CALL UPON THY NAME, and DECLARE THY WONDEROUS WORKS.

V. 8.

V. 8. —*and the Wine is red:* — ויין חמר] Rather — IS TROUBLED, or THICK.

—— *but the Dregs thereof all the wicked of the Earth ſhall wring* them *out*, and *drink* them. : אך שמריה ימצו ישתו כל רשעי ארץ] I read here ימץ וישתו, and render — SURELY HE WILL WRING OUT THE DREGS THEREOF, AND ALL THE WICKED OF THE EARTH SHALL DRINK them.

V. 9. *But I will declare for ever;* — ואני אגיד לעלם] I read with the LXX, Ethiopic, and Arabic, אגיל, I WILL REJOICE: which ſuits better with the Context.

PSALM LXXVI.

V. 4. *Thou* art *more glorious* and *excellent than the Mountains of Prey.* : נאור אתה — אדיר מהררי טרף] If this Verſe were an Apoſtrophe to Zion, the Conſtruction might be applicable to it: but it ſeems more natural to make it relate to God. In this Caſe I would render — THOU art become GLORIOUS, yea MIGHTY AT THE MOUNTAINS OF PREY. See מהר thus rendered, Exod. XXXIII. 6.

V. 6. — *both the Chariot and Horſe are caſt into a deep Sleep.* נרדם : ורכב וסוס] Rather — BOTH THE RIDER AND HORSE &c. or if we read נרדו, we may render — BOTH THE CHARIOT AND HORSE ARE OVERCOME.

PSALM LXXVII.

V. 2. — *my Sore ran in the Night, and ceaſed not:* ידי לילה נגרה ולא תפוג] It is not clear that יד can ſignify *a Sore*, nor yet *a Stroke*; for the only Place that may ſeem to countenance either of theſe Senſes admits of another Senſe. See Job XXIII. 2. The Syriac ſeems to have read נגעי or נגפי — ידו — HIS HAND STRIKES ME IN THE NIGHT, AND CEASETH NOT: or (by only reading ידו) HIS HAND EXHAUSTETH me. See Taylor.

V. 5. *I have conſidered the Days of old, the Years of ancient Times.* : השבתי ימים מקדם — שנות עולמים] There is a Word wanting in the laſt Hemiſtic, and none is more proper than that which immediately follows, *viz.* אזכרה: it is accordingly made a Part of it in nearly all the ancient Verſions, *viz.* thus —— I HAVE CALLED TO REMEMBRANCE THE YEARS OF ANCIENT TIMES.

V. 6.

V. 6. *I call to Remembrance my Song in the Night: I commune with mine own Heart: and my Spirit maketh diligent Search.* נגינתי בלילה עם לבבי — אשיחה ויחפש רוחי:] Inſtead of נגינתי, I read הגיתי, as V. 12. with the LXX, Syriac, Arabic, and Vulgate, and render — I MEDITATE IN THE NIGHT IN MY HEART; I COMPLAIN, AND MY SPIRIT INQUIRETH thus --- WILL THE LORD &c.

V. 10. — but I will remember *the Years of the right Hand of the moſt High.* שנות ימין עליון:] Rather, I think, with moſt of the old Verſions — for there are CHANGES in THE RIGHT HAND OF THE MOST HIGH: *i. e.* "that ſame Hand which lately afflicted me with "*it's Stroke*, (V. 2.) will ſoon *take hold of my own Hand:*" (as Pſ. LXXIII. 23. and LXXIV. 11.) ſo God is ſaid *ανθρωποπαθως to repent*, when He means to deſiſt from inflicting Puniſhments. Thus I think שנות ought alſo to be rendered, V. 5.

V. 18. *The Voice of thy Thunder* was *in the Heaven:* קול רעמך בגלגל] גלגל ſignifies properly the HOLLOW ARCH, the *Cælorum convexa.*

PSALM LXXVIII.

V. 4. — *and his Strength, and his wonderful Words that he hath done.* ועזוזו ונפלאתיו אשר עשה:] Would not — AND HIS MIGHTY AND HIS WONDERFUL WORKS THAT HE HATH WROUGHT --- be better?

V. 25. *Man did eat Angels' Food: he ſent them Meat to the full.* לחם אבירים אכל איש — צידה שלח להם לשבע:] אבירים ſeems to ſignify OXEN in this Place, as Pſ. XXII. 12. L. 13. LXVIII. 30. Iſa. XXXIV. 7. Jer. L. 11. but this Word is uſed in no other Place to denote *Angels.* The correſponding Word צידה, which ſignifies any *Food procured by hunting*, countenances the firſt Senſe. I would therefore tranſlate --- EVERY ONE EAT THE FLESH OF OXEN: HE SENT THEM VENISON (or, VICTUALS) IN PLENTY. See לחם rendered *Fleſh*, Zeph. I. 17.

V. 31. — *the fatteſt of them* —— במשמניהם] Rather —— THE STRONGEST, with the old Verſion, or THE WEALTHIEST, as Pſ. XXII. 29.

V. 32. — *and believed not for his wonderous Works.* ולא האמינו בנפלאתיו:] Rather, with the old Verſion — AND BELIEVED NOT HIS WONDEROUS WORKS.

V. 41.

V. 41. — *and limited the Holy One of Iſrael.* וקדוש ישראל התוו :] AND SET BOUNDS TO (i. e. *circumſcribed*) Him whom the Heavens cannot contain within the narrow Limits (as they ſuppoſed) of an Idol: or by this Phraſe may be meant *ſetting Bounds to His Power*, which they did, when they ſuppoſed Him unable to bring them into the Land of Promiſe. Numb. XIV. 2, 3.

V. 49. — *by ſending evil Angels* among them. משלחת מלאכי רעים :] משלחת is here a Noun, put in Appoſition, and governed of the Verb ישלח: it ſignifies *the ſending forth*. I would therefore render this Hemiſtic thus --- THE MISSIONS OF EVIL MINISTERS: *viz.* not *Angels*; but THE FIERCE ANGER, WRATH, INDIGNATION, AND TROUBLE, which God employed as the Inſtruments of his Vengeance. Thus is *the Fire* called *his Miniſter*. Pſ. CIV. 4.

V. 50. *He made a Way to his Anger*; — יפלס נתיב לאפו] Rather --- HE LEVELLED A WAY --- *i. e.* "He made it plain and direct, "ſo as not to miſs thoſe whom it was intended to ſtrike." See Taylor.

V. 63. *The Fire conſumed their young Men*; אש בחוריו אכלה] I read אכל האש — and render — THE FIRE CONSUMED THEIR CHOICEST YOUNG MEN; for ſo בחור ſignifies.

—— *and their Maidens were not given to Marriage.* ובתולתיו לא הוללו :] Rather — AND THEIR MAIDENS WERE NOT CELEBRATED WITH A MARRIAGE SONG, had no *Epithalamium*; which correſponds to *the Lamentations* of the Widows in the next Verſe.

V. 69. *And he built his Sanctuary like high* Palaces: ויבן כמו רמים מקדשו] I read במו with the Syriac — AND HE BUILT HIS SANCTUARY ON HIGH: for the Temple, wherein was the Sanctuary, was on Mount Zion, the higheſt Part of Jeruſalem.

—— *like the Earth which he hath eſtabliſhed for ever.* כארץ יסדה לעולם :] Read again with the ſame, and almoſt all the other old Verſions, בארץ — HE HATH ESTABLISHED IT IN THE EARTH FOR EVER.

V. 72. *So he fed them according to the Integrity of his Heart:* וירעם כתם לבבו] I read here again with all the old Interpreters בתם --- AND HE FED THEM IN THE INTEGRITY &c. See alſo next Pſalm, Verſe 11.

PSALM

PSALM LXXIX.

V. 2. — *unto the Beaſts of the Earth.* לחיתו ארץ :] A clear Miſtake for לחיות.

V. 5. *How long, Lord, wilt thou be angry for ever? ſhall thy Jealouſy burn like Fire?* עד מה יהוה תאנף—לנצח תבער כמו אש קנאתך :] Rather --- HOW LONG, LORD, WILT THOU BE ANGRY? SHALL THY JEALOUSY BURN LIKE FIRE FOR EVER?

V. 8. *O remember not againſt us former Iniquities:* אל תזכר לנו עונת ראשנים] Rather, as in the Margin — THE INIQUITIES OF THEM THAT WERE BEFORE US, equivalent to *our Forefathers.*

PSALM LXXX.

V. 2. — *and come* and *ſave us.* ולכה לישעתה לנו :] Rather — AND COME TO OUR SALVATION; or, more literally, AND COME TO US FOR SALVATION.

V. 3. *Turn us again* — השיבנו] Rather — RESTORE US: ſo alſo V. 7, & 19.

V. 5. *Thou feedeſt them with the Bread of Tears:* — האכלתם לחם דמעה] Thus *Bread of Care, Bread of Affliction, Bread of Adverſity,* are Scriptural Phraſes.

—— *and giveſt them Tears to drink in great Meaſure.* ותשקמו ברמעות שליש :] Or — MAKEST THEM TO DRINK OF TEARS A THIRD PART: a definite Number uſed for an indefinite.

V. 6. — *and our Enemies laugh among themſelves.* ואיבינו ילעגו למו :] All the old Verſions, except the Chaldee, read לנו, viz. LAUGH AT US.

V. 9. *Thou preparedſt* Room *before it*; שנית לפניה] Rather —— THOU DIDST REMOVE INCUMBRANCES FROM IT. See Taylor.

V. 10. *The Hills were covered with the Shadow of it, and the Boughs thereof* were like *the goodly Cedars.* כסו הרים צלה—וענפיה ארזי אל :] I would render the latter Hemiſtic thus — AND THE GOODLY CEDARS WITH IT'S BOUGHS, the Verb underſtood from the preceding Hemiſtic:

tic: for a Vine may with more Propriety be ſaid to cover a Cedar with it's Boughs, than to be like that Tree.

V. 15. *And the Vineyard which thy Right Hand hath planted:* וכנה אשר נטעה ימינך] Lexicographers give כנה the Signification of *Vineyard*, merely becauſe they think the Senſe requires it in this Place. But, though this Senſe might be better adapted to the Continuance of this beautiful Allegory, yet I think we have not Authority to wreſt the Word from it's uſual Signification, which is A FOUNDATION: I would therefore render --- AND THE FOUNDATION WHICH THY RIGHT HAND HATH SETTLED. The Pſalmiſt begins to proceed gradually from Figurative, to *Proper*, Terms. For ſeven Verſes a regular Series of Metaphors is preſerved. Here is a Tranſition from a Vine to an Edifice. At V. 17. the Pſalmiſt advances one Step farther, and conſiders the whole Congregation of Iſrael as one Individual. And at the 18th and 19th Verſes he ends in abſolutely Proper Terms.

—— *and the Branch* that *thou madeſt ſo ſtrong for thyſelf.* ועל בן אמצתה לך:] *Qu.* may not בן be here rendered A BUILDING, as well as בת, בנה, or בנין, all which are derived from בנה, *ædificavit?* for בן, Gen. XLIX. 22. does not ſignify there *a Branch*. See *Par. Proph.*

V. 16. — *they periſh at the Rebuke of thy Countenance.* מגערת פניך יאבדו:] The Antecedents to יאבדו are I apprehend *the Foundation* and *the Building* juſt before mentioned.

PSALM LXXXI.

V. 5. — where *I heard a Language* that *I underſtood not.* שפת לא ידעתי אשמע:] Our old Verſion obſerves in the Margin that this is ſpoken by God in the Perſon of the People, becauſe He was their Leader. But this Senſe ſeems very forced; I would rather read, with moſt of the old Verſions, ידע שמע, *viz.* HE (*i. e.* Joſeph) HEARD A LANGUAGE that HE UNDERSTOOD NOT; or, with leſs Variation from the Text, read ידעת אשמיע—I MADE thee HEAR A LANGUAGE which THOU UNDERSTOODEST NOT. The two following Verſes would juſtify this Change of Perſons.

V. 7. — *I anſwered thee in the ſecret Place of Thunder.* אענך בסתר רעם] Rather — I ANSWERED THEE BY (HIDING, or) STOPPING THE

THE THUNDER. בסתר is here I apprehend the Gerund; and this is a manifeſt Alluſion to that Thunder which accompanied the Delivery of the Law of the two Tables, which we are told greatly alarmed the People. Exod. XX. 18, 19.

V. 8. *Hear, O my People, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me.* [שמע עמי ואעידה בך—ישראל אם תשמע לי:] The Syriac adds after, *Hear, O my People,* ואדבור, *and I will ſpeak:* but there is no Occaſion for any Addition, if we render — HEAR, O MY PEOPLE, FOR I WILL BEAR WITNESS AGAINST THEE. O ISRAEL, IF THOU HADST HEARKENED UNTO ME;

V. 9. *There ſhall no ſtrange God be in thee;* — [לא יהיה בך אל זר — THERE WOULD HAVE BEEN NO &c. and ſo in the next Hemiſtic. The 11th Verſe confirms this Senſe.

V. 10. --*open thy Mouth wide, and I will fill it.* [הרחב פיך ואמלאהו:] הרחב is here I imagine to be conſtrued as the Preter Hiphil, as Iſai. XXX. 33. Pſ. IV. 1. &c. thus — WHO OPENED THY MOUTH AND FILLED IT. This ſeems clearly to refer to the miraculous Manner, in which the Iſraelites were fed with Manna in the Wilderneſs.

V. 15. — *but their Time ſhould have endured for ever.* ויהי עתם לעולם:] *Qu.* might not we read —— ואהי אתם לעולם —— AND I WOULD HAVE BEEN WITH THEM FOR EVER?

V. 16. *He ſhould have fed them* — ויאכילהו] If we read ואכילהו — AND I SHOULD HAVE FED THEM --- the whole Context would be clearer.

PSALM LXXXII.

V. 1. — *he judgeth among the Gods.* [בקרב באלהים ישפט:] The Word אלהים is not, like the incommunicable Name יהוה, *Jehovah*, (Pſ. LXXXIII. 18.) confined to the Supreme Being, but is ſometimes extended to MAGISTRATES, as in this Place and V. 6. and at other Times to *Angels*, as Pſ. CIII. 20. The Reaſon ſeems to be, that by their Office they are God's Repreſentatives, commiſſioned to execute his Commands. This Name is alſo given to *Idols*, Pſ. XCVII. 7, 9. &c.

V. 5. — *all the Foundations of the Earth are out of Courſe.* ימוטו כל מוסדי ארץ:] Rather —— TOTTER, or ARE SHAKEN. When

Juſtice is perverted, and *Partiality ſhewn*, when *the poor*, *the afflicted*, and *the fatherleſs* are oppreſſed by the *Magiſtrates*, the *Foundations of the moral World* may very juſtly be ſaid to be *ſhaken*.

V. 6. *I have ſaid, Ye* are *Gods*; *and all of you* are *Children of the moſt High.* : אני אמרתי אלהים אתם — ובני עליון כלכם] This Verſe ought I think to be connected with the next, and rendered —Though I HAVE CALLED YOU GODS, YEA, ALL OF YOU THE CHILDREN OF THE MOST HIGH;

V. 7. *But ye ſhall die like Men, and fall like one of the Princes.* : אכן כאדם תמותון — וכאחד השרים תפלו] Rather —— NEVERTHELESS YE SHALL DIE LIKE A COMMON MAN; AND YE SHALL FALL, O PRINCES, LIKE A SINGLE INDIVIDUAL; in Oppoſition to Magiſtrates, who repreſent the Body of the People.

PSALM LXXXIII.

V. 3. —*and conſulted againſt thy hidden ones.* : ויתיעצו על צפוניך] Rather --- AGAINST THOSE WHOM THOU ESTEEMEST; or literally, AGAINST THINE ESTEEMED, or TREASURED, ONES, (ſee the Verb צפן thus uſed, Job XXXIII. 12.) in the ſame Senſe as God's People are frequently ſtiled his סגלה, *His peculiar Treaſure*; Pſ. CXXXV. 4. Exod. XIX. 5.

V. 11. *Make their Nobles like Oreb* ——שיתמו נדיבמו כערב] Read here — שיתם ונדיבמו — MAKE THEM AND THEIR NOBLES ----. That this is the true Lection, ſee the Chaldee and Syriac Verſions.

V. 13. *O my God, make them like a Wheel:* אלהי שיתמו כגלגל] In Iſaiah, where the ſame Compariſon occurs, גלגל is rendered *a rolling Thing* (which is doubtleſs the general Idea of the Word) and in the Margin, *Thiſtle Down:* (Ch. XVII. 13.) either of which Senſes ſeems preferable to that of *Wheel*.

V. 14. *As the Fire burneth the Wood, and as the Flame ſetteth the Mountains on Fire:*] So Homer, Iliad II. v. 455.

Ηυτε πυρ αιδηλον επιφλεγει ασπετον υλην
Ουρεος εν κορυφης. And Virgil, *Georg.* II. V. 305.

Robora comprendit, frondeſque elapſus in altas,
Ingentem cælo ſonitum dedit; inde ſecutus
Per ramos victor perque alta cacumina regnat,
Et totum involvit flammis nemus. ——

PSALM

PSALM LXXXIV.

V. 2. — *my Heart and my Fleſh crieth out for the living God.* לבי ובשרי ירננו אל אל חי:] Rather, with the old Verſion — REJOICE IN THE LIVING GOD.

V. 3. *Yea, the Sparrow hath found an Houſe, and the Swallow a Neſt for herſelf, where ſhe may lay her young,* even *thine Altars* &c. גם צפור מצאה בית — ודרור קן לה — אשר שתה אפרחיה — את מזבחותיך וגו"] As את ſeems rather redundant here, might not we read אתה or אתן, and render — AS THE SPARROW FINDETH AN HOUSE, AND THE SWALLOW A NEST, WHERE SHE MAY LAY HER YOUNG, ſo LET ME APPROACH (or LET ME BE PLACED at) THINE ALTARS &c? גם is uſed as a Particle of Compariſon, Jer. LI. 49.

V. 5. — *in whoſe Heart* are *the Ways* of them. מסלות בלבבם:] Rather, I think --- IN WHOSE HEART are PRAISES: for the Verb סלל ſignifies *to extol,* or *praiſe,* Pſ. LXVIII. 4.

V. 6. Who *paſſing through the Valley of Baca, make it a Well: the Rain alſo filleth the Pools.* עברי בעמק הבכא — מעין ישיתוהו גם ברכות — יעטה מורה:] Thus I think ought the Hemiſtics to be diſtinguiſhed, which will give this Senſe --- PASSING THROUGH THE VALE OF WEEPING, THEY WILL MAKE IT A SOURCE EVEN OF BLESSINGS: IT WILL PUT ON A NEW FACE; or IT WILL BE CLOTHED WITH A CHANGE. מורה is here conſidered as a Noun, from מור, which ſignifies *to make a Change in the Circumſtances,* or *to alter to the reverſe.* See Hoſ. IV. 7. Mic. II. 4. and I read, with the ancient Verſions, הבכה.

V. 7. — every one of them *in Zion appeareth before God.* יראה אל אלהים בציון:] Rather — THE GOD OF GODS WILL LOOK UPON ZION; i. e. *his Church.*

V. 10. *For a Day in thy Courts is better than a thouſand:*] So Tully, Tuſc. V. *O vitæ Philoſophia dux, unus dies bene et ex præceptis tuis actus peccanti Immortalitati eſt anteponendus.*

PSALM LXXXV.

V. 13. — *and ſhall ſet* us *in the Way of his Steps.* וישם לדרך פעמיו:] Rather --- AND SHALL DIRECT HIS STEPS IN THE WAY: *i. e.* Righteouſneſs

Righteouſneſs ſhall direct God. A poetical Image, to intimate that He will act agreeably to Juſtice.

PSALM LXXXVI.

V. 8. ——*neither* are there any Works *like unto thy Works.* ואין כמעשיך :] Rather — AND there is NOTHING LIKE THY WORKS.

V. 11. — *unite my Heart to fear thy Name.* יחד לבבי ליראה שמך :] Or --- MY HEART WILL REJOICE IN FEARING THY NAME. See the Verb חדה.

PSALM LXXXVII.

V. 1. *His Foundation is in the holy Mountains.* יסודתו בהרי קדש :] I read יסוד תו — A DESIRE (A MARK, or SIGN) SHALL BE SET UP IN THE HOLY MOUNTAINS. Though the Temple upon Mount Moriah might be conſidered as *a Beacon,* to be ſeen by all Nations, yet it does not ſeem to be *the Idea* intended to be here ſpecified. What this is will appear at V. 5.

V. 3. *Glorious Things are ſpoken of thee* — נכבדות מדבר בך] If this Verſion be right, the Text ought to be מדברות, the Participle *Pybal:* but the Words may I think be divided better, thus — נכבד וחם דבר בך, and rendered — A GLORIOUS AND PERFECT SUBJECT IS IN THEE, O CITY OF GOD.

V. 4. *I will make mention of Rahab and Babylon to them that know me; behold Philiſtia, and Tyre, with Ethiopia; this* Man *was born there.* אזכיר רהב ובבל לידעי — הנה פלשת וצור עם כוש — זה ילד שם :] Rather---I WILL SPEAK TO THOSE THAT KNOW ME OF EGYPT AND BABYLON; BEHOLD OF PHILISTIA, AND TYRE, WITH ETHIOPIA, ſaying, SUCH A ONE WAS BORN THERE. The ſame as ο δεινα: זה is uſed contemptuouſly, viz. *as for* THIS MOSES, *the Man that brought up us out of the Land of Egypt, we wot not what is become of him.* Exod. XXXII. 1. The Meaning of this Verſe I conceive to be no other than this; *viz.* "that in ſpeaking to my "Acquaintance concerning Egypt, Babylon, and all the other neigh- "bouring Countries, I ſhall make mention of the greateſt Perſons "born in them as mere ordinary Characters, from whoſe Births their "reſpective

"reſpective Countries will derive no great Credit, in Compariſon of
" that infinitely more eminent Native of Judea, who is the Subject of
" the following Verſe."

V. 5. *And of Zion it ſhall be ſaid, This and that Man was born in her: and the Higheſt Himſelf ſhall eſtabliſh her.* ולציון יאמר איש ואיש ילד בה — והוא יכוננה עליון:] Rather — BUT OF ZION IT SHALL BE SAID, THE MOST EMINENT OF MEN WAS BORN IN HER; AND HE, THE MOST HIGH, SHALL ESTABLISH HER. איש put in Oppoſition to זה (as before explained) ſignifies *a Man of Conſequence:* and, according to the oriental Phraſeology, by the Reduplication, muſt mean the Superlative or higheſt Degree: or *the Man, even the Man,* ſignifies the MAN OF MEN, THE GREATEST OF ALL MEN. According to this Interpretation every one will ſee who this eminent Perſonage was to be, from whoſe Birth Zion (uſed by *a Synecdoche* for Judea) was to acquire ſo much Glory. The latter Hemiſtic ſeems to me to have reference, not to God the Father, but to his Son: it appearing to be exegetical of the preceding one, and to deſcribe His Divine, as the other does His Human, Nature.

V. 6. *The Lord ſhall count when he writeth up the People,* that *this* Man *was born there.* יהוה יספר בכתוב עמים זה ילד שם:] Rather --- THE LORD WILL HAVE THIS RECORDED IN REGISTERING THE PEOPLE, that HE WAS BORN THERE. ספר ſignifies *a Genealogy,* Gen. V. 1. Neh. VII. 5. כטב, *a Regiſter.* Ezra. II. 62. Jer. XVII. 13. זה is uſed to denote *this very Thing, this particular Circumſtance,* Eccl. VI. 9. Eſth. IV. 5. &c. This I think can poſſibly relate to nothing elſe than the Pedigree of our Lord, which had been recorded among the Jews, and which the Evangeliſts have given us with the Hiſtory of his Birth, &c. in the Goſpels.

V. 7. *As well the Singers as the Players on Inſtruments* ſhall be there: *all my Springs* are *in thee.* וישרים כחללים — כל מעיני בך:] Rather ---ALL THAT DWELL IN THEE will SING WITH THE DANCERS: literally, will be *Singers,* the Part. preſent. חלל ſignifies *to dance* in ſeveral Places; Judg. XXI. 21, 23. &c. I read בחללים, with the Chaldee and the old Verſions; and conſider מעיני as the Part. *Hiphil,* from עין *to inhabit*; which is here *ſpecial,* as in a Multitude of Places. Here the Pſalmiſt returns to Sion, his firſt Subject, from which he might be thought to have digreſſed, by talking of it as of a third Perſon;

and

and concludes with predicting the Joy which would accompany the Advent of the Deſire of all Nations.

PSALM LXXXVIII.

V. 5. — *free among the dead* —— במתים חפשי] *Qu.* might not the true Lection be חפשתי (in *Pihel*) — I AM SOUGHT FOR — correſponding to נחשבתי, I AM COUNTED, in the preceding Verſe? However I ſhall conſider it as the Part. preſent, and render — THEY SEEK ME AMONG THE DEAD.

V. 6. — *in the Deeps.* במצלות:] All the ancient Verſions, the Chaldee excepted, read בצלמות, IN THE SHADOW OF DEATH; which ſeems a better Senſe.

V. 10. — *ſhall the dead ariſe* —— אם רפאים יקומו] Rather — SHALL THE DECEASED —. See this and the following Verſes explained, Job XXVI. 5.

V. 18. *Lover and Friend haſt thou put far from me,* and *mine Acquaintance into Darkneſs.*] Theſe two laſt Words — מידעי מחשך, in order to have the Senſe which our Verſion gives them, muſt have a Verb, a Conjunction, and a Prepoſition ſupplied: they ought to be rendered --- KEEPING BACK MINE ACQUAINTANCE; viz. *from coming to ſee me:* agreeably to V. 8. מחשך is the Participle *Pihel.* אהב ורע, at the Beginning of the Verſe, ſhould be tranſlated, FRIEND AND COMPANION, as Pſ. XXXVIII. 11.

PSALM LXXXIX.

V. 2. *For I have ſaid* —— אמרתי] All the old Verſions, except the Chaldee, read אמרת, THOU HAST SAID: which is preferable.

V. 5. *And the Heavens ſhall praiſe thy Wonders, O Lord: thy Faithfulneſs alſo in the Congregation of the Saints.* — ויודו שמים פלאך יהוה אף אמונתך בקהל קדשים:] The latter Hemiſtic ought to be thus rendered --- THE SAINTS ALSO THY FAITHFULNESS IN THE CONGREGATION; the Verb יודו being either underſtood or repeated from the preceding Member. For though it be a beautiful Image to ſay that the *Heavens praiſe God,* by making Men admire their wonderful Structure and ſtated Motions, it ſeems harſh to imagine them joining with Saints in Divine Worſhip.

V. 8.

V. 8. *O Lord God of Hoſts, who* is *a ſtrong Lord like unto thee? or to thy Faithfulneſs round about thee?*] The latter Clauſe is hardly intelligible as here rendered. ואמונתך סביבותיך ought to be tranſlated— AND THY TRUTH IS ROUND ABOUT THEE.

V. 11. — as for *the World, and the Fulneſs thereof, thou haſt founded them.* :תבל ומלאה אתה יסדתם] Rather — THE WORLD, AND ALL THAT IS THEREIN; THOU HAST FOUNDED THEM: the Words ARE THINE being underſtood from the preceding Clauſe, ſo Pſ. XCV. 5. *The Sea* is *his*; *for he made it:* the Property of them being founded in Creation.

V. 14. *Juſtice and Judgment* are *the Habitation of thy Throne:* צדק ומשפט מכון כסאך] Rather — are THE FOUNDATION, or THE ESTABLISHMENT, as in the Margin; ſo Prov. XXV. 5. and Iſa. XVI. 5.

V. 25. *I will ſet his Hand alſo in the Sea,* ושמתי בים ידו] Rather — OVER THE SEA; ſo likewiſe in the next Hemiſtic —— OVER THE RIVERS. That is, "I will give him Power over them." This doubtleſs has reference to God's Promiſe to the Patriarch Abraham, in regard to the Extent of the Land of Promiſe: hence *the Sea* here mentioned muſt mean *the Mediterranean,* as well as the *Red Sea,* and the *Rivers,* the *Euphrates* and *Nile.* See this Point particularly examined, *Par. Proph.* App. N°. I. P. 153. and the Reaſons why the Promiſe was never fully accompliſhed.

—— *and his right Hand in the Rivers.*] So the Scythians tell Alexander in Q. Curtius, *Si Dii habitum corporis tui aviditati animi parem eſſe voluiſſent, Orbis te non caperet; altera manu orientem, altera occidentem contingeres.* Lib. VII. *Cap.* 8.

V. 29. *His Seed alſo will I make* to endure *for ever:* וושמתי לעד זרעו] Rather --- HIS SEED ALSO WILL I ESTABLISH FOR EVER: as Gen. XLV. 7. 2 Sam. XXIII. 5. &c.

V. 37. *It ſhall be eſtabliſhed for ever as the Moon, and* as a *faithful Witneſs in Heaven.* :כירח יכון עולם — ועד בשחק נאמן] There is here no *Ellipſis* of the comparative Particle, for ו, coming after ſuch a Particle, has that Force. See Noldius 60. §. 2.

V. 39. — *thou haſt profaned his Crown,* by caſting it *to the Ground.*] חללת ought to be rendered here— THOU HAST CAST DOWN AS PROFANE, as Ezek. XXVIII. 16.

V. 44. *Thou haſt made his Glory to ceaſe, and caſt his Throne down to the Ground.* השבת מטהרו — וכסאו לארץ מגרתה :] טהר does not ſignify *Glory:* but the Words חשבת מטהרו, as they are now read, ought to be rendered --- THOU HAST MADE him CEASE FROM HIS SPLENDOR. But I have no doubt but that inſtead of מטהרו we ought to read מעטרו, and render — THOU HAST MADE HIS CROWN TO CEASE, &c. to which כסאו, *his Throne*, in the next Hemiſtic correſponds. מ is here prefixed to the Accuſative, as שמת מעיר לגל —— *Thou haſt made the City an Heap*, Iſa. XXV. 2.

V. 46. *How long, Lord, wilt thou hide thyſelf for ever? ſhall thy Wrath burn like Fire?* עד מה יהוה תסתר — לנצח תבער כמו אש חמתך :] Rather --- LORD, HOW LONG WILT THOU HIDE THYSELF? SHALL THY WRATH BURN LIKE FIRE FOR EVER? See Pſ. LXXIX. 5.

V. 48. —*ſhall he deliver his Soul from the Hand of the Grave?* ימלט נפשו מיד שאול :] Rather, I think — FROM THE POWER.

V. 50. —*I do bear in my Boſom* the Reproach of *all the mighty People.* שאתי בחיקי כל רבים עמים :] Rather — I BEAR (or literally, MY BEARING) IN MY BOSOM ALL THE REPROACHES OF THE PEOPLE. The Syriac and Aquila ſeem to have read רבי *in regimine*, as the Conſtruction requires. See Pſ. LV. 18. For רב is the ſame as ריב : it is as frequently written one Way as the other.

PSALM XC.

V. 1. *Lord, thou haſt been our dwelling Place* — אדני מעון אתה היית לנו] Rather — LORD, THOU HAST BEEN TO US A REFUGE: as Deut. XXXIII. 27.

V. 2. — *even from everlaſting to everlaſting thou* art *God.* ומעולם עד עולם אתה (אל :] Rather, I think —— EVEN FROM EVERLASTING TO EVERLASTING THOU art, *or* doſt exiſt. So Habakkuk, I. 12. Art *not thou from everlaſting, O Lord my God?* So alſo Pſ. XCIII. 2. &c.

V. 3. *Thou turneſt Man to Deſtruction: and ſayeſt, Return, ye Children of Men.* אל תשב אנוש עד דכא — ותאמר שובו בבי אדם :] DO NOT BRING MEN TO DESTRUCTION: BUT SAY, RETURN &c.

&c. I conſider אל as belonging to this Verſe, and תשב the ſame as תשוב, which is as often written this Way as the other.

V. 4. — *and* as *a Watch in the Night.* :ואשמורה בלילה] Rather, OR A WATCH OF THE NIGHT.

V. 5. — *they are* as *a Sleep: in the Morning* they are *like Graſs* which *groweth up.* :שנה יהיו בבקר — כחציר יחלף] Rather, I think --- THEY ARE AS A SLEEP IN THE MORNING; LIKE THE GRASS which CHANGETH.

V. 10. *The Days of our Years* are *threeſcore Years and ten:* ימי שנותינו בהם שבעים שנה] Theſe Words I apprehend are to be conſtrued as if we read בימי, inſtead of בהם; the Pronouns being frequently redundant in Hebrew. From what is here aſſerted, we may I think conclude that this Pſalm was not written by Moſes, notwithſtanding the Title bears his Name. For he himſelf lived to the Age of 120; Aaron to 121; their Siſter Miriam to 130; and, to mention no other, Joſhua was 110 Years old when he died. And as theſe Ages are not mentioned as being extraordinary, it may be inferred that they were the common Period of human Life about Moſes's Time. It is therefore highly probable that this Pſalm could not be written more early than David's Reign, who attained only to the Age of 70: about which Time God was pleaſed to fix upon 70 or 80 Years for the common Duration of the Life of Man; after having reduced it twice before, *viz.* from near *one thouſand* to about *three Hundred*; and from that Number to about *one Hundred and twenty*, as was before obſerved. Solon (who lived in the Time of the Babyloniſh Captivity) ſays in Herodotus, ες εβδομηκοντα ετεα χρον της ζωης ανθρωπῳ προτιθημι; and dividing the Life of Man into ten Periods of ſeven Years each adds (according to Philo *de Mundi opificio*;)

Τῃ δ' ενατῃ ετι μεν δυναται, μαλακωτερα δ' αυτε
Προς μεγαλην αρετην γλωσσα τε και σοφιη.
Τῃ δεκατῃ δ' ειτις τελεσας κατα μετρον ικοιτο,
Ουκ αν ωρος εων μοιραν εχοι θανατε.

V. 11. *Who knoweth the Power of thine Anger? even according to thy Fear,* ſo is *thy Wrath.* :מי יודע עז אפך — וכיראתך עברתך] I would read here ויראת with the Syriac and Arabic Verſions, thus — WHO KNOWETH THE POWER OF THINE ANGER, AND THE TERRIBLENESS OF THY WRATH?

V. 13. *Return, O Lord, how long?* שובה יהוה עד מתי] Rather --- WHEN will there be A RETURNING, O LORD? or perhaps thus --- RETURN, O LORD, BEFORE MY DEATH. עד ſignifies before; ſee Noldius, Art. 7. and מות is ſometimes written without the ו as מתן *their Death*, and מתיו, Iſa. LIII. 9.

— *and let it repent thee concerning thy Servants.* והנחם על עבדיך :] Rather --- AND CONSOLATION WITH THY SERVANTS? or, AND A CHANGE OF PURPOSE IN RESPECT TO THY SERVANTS? for נחם has both Senſes: and the Verb is to be underſtood from the preceding Clauſe.

V. 17. *And let the Beauty of the Lord our God be upon us:* ויהי נעם יהוה אלהינו עלינו] נעם ought to be tranſlated in this Place — THE GRACIOUSNESS, or THE SWEET FAVOUR, inſtead of *Beauty*.

—— *and eſtabliſh thou the Work of our Hands upon us; yea, the Work of our Hands eſtabliſh thou it.* ומעשה ידינו כוננה עלינו — ומעשה ידינו כוננהו :] As the Repetition of this latter Clauſe does not appear to be *emphatical*, and is not acknowledged by the Chaldee Paraphraſe, I am inclined to conſider it as a Miſtake of the Tranſcriber. At leaſt, if I retained it, I would read ידין in the firſt Hemiſtic, and reject the laſt ו with the Syriac, and render — AND LET HIM ESTABLISH THE WORK OF HIS HANDS UPON US; LET HIM ALSO ESTABLISH THE WORK OF OUR OWN HANDS.

PSALM XCI.

V. 2. *I will ſay of the Lord,* He is *my Refuge, and my Fortreſs; my God, in him will I truſt.* אמר ליהוה מחסי — ומצודתי אלהי אבטח בו :] Rather, I think --- CALLING THE LORD MY REFUGE AND MY FORTRESS, MY GOD, IN WHOM I WILL TRUST. See Job XXXI. 24. Pſ. LXXXII. 6. and the ſame Uſe of the Particle ו, Pſ. XLV. 4.

V. 8. *Only with thine Eyes ſhalt thou behold,* —— רק בעיניך חביט] רק muſt either be conſtrued in an excluſive Senſe, as Gen. VI. 5. thus, THOU SHALT ONLY BEHOLD (i. e. *and nothing more*) or it may be conſidered as a Subſtantive; thus --- WITH THINE EYES SHALT THOU BEHOLD THE VANITY, AND SEE THE REWARD, OF THE WICKED. See רק thus uſed, Gen. XXXVII. 24. Deut. XXXII. 47.

V. 9. *Becauſe thou haſt made the Lord* which is *my Refuge,* even *the moſt High, thy Habitation.* כי אתה יהוה מחסי — עליון שמת מעונך :]

Our

Our Tranſlators, in order to avoid *the Apoſtrophe*, run into *an Hyperbaton*. But, admitting that this Conſtruction were juſtifiable, yet could not the double *Enallage* of Perſons be avoided at V. 14. I would therefore give the Words their apparent genuine Senſe, *viz.* SURELY THOU, O LORD, art MY REFUGE; O MOST HIGH thou HAST FIXED THINE HABITATION; *viz.* in Sion. God's having fixed his Reſidence there affording a ſure Ground of Confidence that he would ſtill protect his King there, as David (or as Solomon, if he be Speaker) had experienced. The *Targum* makes this Pſalm *a Dialogue* between *God* and *Solomon:* and the Thought does not ſeem to be ill founded. For it is certain that the Cuſtom of repeating alternate Parts, or ſometimes the ſame Parts, by different Perſons, prevailed very early among the Iſraelites. We have an Inſtance of ſuch a Song, in which Moſes and his Company bore their Parts, and his Siſter Miriam and her Attendants bore their's; and where all I think joined in the Chorus. See Exod. XV. 1, 20, 21. and 18, 19. Thus alſo Virgil, *Ecl.* III. 59, 60.

Incipe, Damœta; tu deinde ſequere, Menalca:
Alternis dicetis: amant alterna Camœnæ.

PSALM XCII.

V. 7. — *and when all the workers of Iniquity do flouriſh:* it is *that they ſhall be deſtroyed for ever.* [ויציצו כל פעלי און — להשמדם עדי עד :] The Conſtruction is here very harſh and ungrammatical: but it may be remedied, I conceive, by referring the firſt Sentence of this Verſe to the preceding one, and reading thus, (V. 6.) A BRUTISH MAN DOTH NOT DISCERN, NOR DOTH ONE OF SLOW UNDERSTANDING PERCEIVE THIS (i. e. *the Profundity of God's Counſels*) IN THE FLOURISHING OF THE WICKED LIKE GRASS. (V. 7.) FOR ALL THE WORKERS OF INIQUITY DO FLOURISH UNTO (or IN ORDER TO) THEIR EVERLASTING DESTRUCTION: according to that Adage of Solomon, *The Proſperity of Fools ſhall deſtroy them.*

V. 11. *Mine Eye alſo ſhall ſee* my Deſire *on mine Enemies,* [ותבט עיני בשורי] FOR MINE EYE SHALL LOOK DOWN ON MINE ENEMIES: and in the next Clauſe --- MINE EAR SHALL HEAR IT OF THE WICKED. אזני is ſingular as well as עיני, and therefore the Affix נה refers to the Deſtruction, V. 9.

PSALM

Psalm XCIV.

V. 9. *He that planted the Ear* — הנטע אזן] Rather — He that fixed the Ear ——.

V. 10. — *he that teacheth Man Knowledge,* ſhall not he know? : המלמד אדם דעת] I would rather connect this with the next Verſe, thus --- he that teacheth Man Knowledge is the Lord; who knoweth the Thoughts &c.

V. 20. — *which frameth Miſchief by a Law.* : יצר עמל עלי חק] Rather perhaps — against the Law: as Pſ. XXVII. 3.

Psalm XCVI.

V. 7. — *O ye Kindreds of the People* —— משפחות עמים] O ye Families of the People, as in the old Verſion.

V. 13. *Before the Lord: for he cometh,* —— לפני יהוה כי בא] לפני יהוה *(Before the Lord)* certainly belongs to the preceding Verſe.

Psalm XCVII.

V. 11. *Light is ſown for the righteous* —— אור זרע לצדיק] We ought I think to read here זרח is risen; for all the old Verſions ſo read the Text, and the Senſe requires it. The Miſtake is eaſily accounted for from the Similarity of Sound. Some, however, may think that the Lection of the Text may be juſtified from the Authorities which follow. Thus Virgil repreſents the Dawn,

Et jam prima novo ſpargebat lumine terram. Æn. IV. 584.

So Pindar, *Iſthm.* Od. VI. 15.

Ει γαρ τις ανθρωπων δαπανα τε χαρεις
Και πονῳ, πραυσει θεοδματυς αρετας,
Συν τε οι δαιμων Φυτευει
Δοξαν επηρατον, εχατιαις
Ηδη προς ολβῳ βαλλετ' αγκυ- --
ραν θεοτιμος εων·

Whence it may be obſerved by the by that the blending of Metaphors is not peculiar to the Hebrew Poetry.

Psalm

PSALM XCIX.

V. 3. *Let them praiſe thy great and terrible Name:* for *it* is *holy.* יודו שמך גדול — ונורא קדוש הוא :] Rather — LET THEM PRAISE THY NAME, WHICH IS GREAT, VENERABLE, AND HOLY. See Pſ. XLV. 4.

V. 4. *The King's Strength alſo loveth Judgment,* —— ועז מלך משפט אהב] Rather, I think —— FOR thou, O MIGHTY KING, who LOVEST JUSTICE, DOST &c. I conſider אהב as the Participle preſent; in order to avoid the Enallage in the next Hemiſtic. Our Tranſlators ſeem to have underſtood *the King's Strength* in the ſame Senſe as Homer uſes Βιη Ηρακληϊη.

PSALM CI.

V. 2. *I will behave myſelf wiſely in a perfect Way; O when wilt thou come unto me?* אשכילה בדרך תמים — מתי תבוא אלי] Without Interrogation —— WHEN THOU COMEST UNTO ME. So מתי is uſed, Prov. XXIII. 35.

PSALM CII.

V. 7. *I watch, and am as a Sparrow alone upon the Houſe top.* שקדתי ואהיה כצפור בודד על גג :] The Word צפור is a generic Name for *any Bird:* that it cannot mean here *the Sparrow,* is I think evident from the Circumſtances; for it is intimated that it is *a Bird of the Night, a ſolitary,* and *a mournful* one; none of which Characteriſtics are applicable to the Sparrow, which reſts by Night, is gregarious, and cheerful. I therefore think the Word muſt here denote ſome particular Species of the Owl. Thus Virgil, *Georg.* I. 402.

——— DE CULMINE SUMMO
Nequicquam ſeros exercet noctua cantus.

And ſtill more to the Purpoſe, *Æneid* IV. 462.

SOLAQUE CULMINIBUS, *ferali carmine bubo*
Sæpe queri, et longas in fletum ducere voces.

PSALM CIII.

V. 9. — *neither will he keep* his Anger *for ever.* ולא לעולם ישור :] Rather--- NEITHER WILL HE BEAR A GRUDGE (or, RETAIN RESENTMENT.)

SENTMENT) FOR EVER: for the Verb נטר has that Signification, and is ſo rendered, Lev. XIX. 18. and ought to be, Jer. III. 12.

V. 20. — *hearkening unto the Voice of his Word.* לשמע בקול דברו :] This Clauſe is omitted in all the old Verſions, except the Vulgate: and it appears redundant both as to the Senſe, as well as Verſe.

PSALM CIV.

V. 4. *Who maketh his Angels Spirits: his Miniſters a flaming Fire.* עשה מלאכיו רוחות — משרתיו אש להט :] Rather — WHO MAKETH THE WINDS HIS MESSENGERS; AND THE FLAMING FIRE HIS MINISTERS.

V. 13. — *the Earth is ſatisfied with the Fruit of thy Works.* מפרי מעשיך תשבע הארץ :] Rather — THE EARTH IS FILLED WITH FRUIT BY THY MEANS: for מעשיך is the Participle preter, which rejects the ה on account of the Affix. The מ prefixed is the Prepoſition.

V. 16. *The Trees of the Lord are full* of Sap: ישבעו עצי יהוה] I prefer our old Verſion in this Place, *viz.* THE HIGH TREES ARE SATISFIED; *i. e.* are ſufficiently watered, as the Context ſhews.

V. 25. So is *this great and wide Sea, wherein* are *Things creeping innumerable, both ſmall and great Beaſts.* — זה הים גדול ורחב ידים שם רמש ואין מספר — חיות קטנות עם גדלות :] Rather — THE SAME IS THE SEA, GREAT AND WIDE IN EXTENT; WHEREIN are THINGS MOVING INNUMERABLE, BOTH SMALL AND GREAT CREATURES. For רחב ידים ſignifies literally *wide of Arms*; a Name very applicable to the Ocean, whoſe many Streights and narrow Gulphs are not improperly called *Arms*. רמש is not confined abſolutely to *Reptiles*, but is ſometimes uſed, as well as חיות, for *all the Brute Creation*. See Gen. IX. 3.

V. 26. — there is *that Leviathan* —— לויתן] As the *Leviathan* here doubtleſs means A WHALE, ought it not to be ſo rendered?

PSALM CV.

V. 20. — even *the Ruler of the People, and let him go free.* משל עמים ויפתחהו :] By the Omiſſion of ו, the old Verſion in much clearer,

clearer, *viz.* THE RULER OF THE PEOPLE DELIVERED HIM: or might not we read, משל עמימו יפתחהו, THE RULER OF THEIR PEOPLE LET HIM GO FREE?

V. 28. —*and they rebelled not againſt his Word.* :ולא מרו את דבריו] If the Negative be retained, what is here ſaid muſt be underſtood of Moſes and Aaron: but if this refer to the Egyptians, it muſt be omitted as in the LXX and Syriac Verſions; except ולא could be conſtrued NEVERTHELESS, or interrogatively, thus, AND DID THEY NOT REBEL AGAINST HIS COMMAND?

PSALM CVI.

V. 4. *Remember me, O Lord, with the Favour* that thou beareſt unto *thy People.* זכרני יהוה ברצון עמך] Rather — REMEMBER ME, O LORD, WITH THY FAVOUR: or thus — *with thy wonted Favour*; literally, *the Favour with thee*; for עמך in this Place ſignifies literally *with thee*, the Verb Subſtantive being underſtood, as in this Inſtance, אין עם יהוה אלהינו עולה: There is *no Unrighteouſneſs* WITH *the Lord our God.* 2 Chron. XIX. 7.

V. 7. — *but provoked* him *at the Sea*, even *at the Red Sea.* וימרו על ים בים סוף:] I read עלים the Participle preſent, with the LXX and Arabic, and render --- BUT REBELLED AS THEY MARCHED BY THE RED SEA: (Exod. XIII. 18. — XIV. 11, 12.) for the preſent Lection of the Text is not only pleonaſtic, but alſo embarraſſed by inconſiſtent Prepoſitions as well as Perſons.

V. 15. *And he gave them their Requeſt; but ſent Leanneſs into their Soul.* ויתן להם שאלתם—וישלח רזון בנפשם:] All the ancient Verſions, except the Chaldee, read רזון, or רויה, inſtead of רזון, for they render the latter Hemiſtic thus—AND SENT ABUNDANCE TO THEIR SOULS, or APPETITES.

PSALM CVII.

V. 10. — being *bound in Affliction and Iron.* אסירי עני וברזל:] By this *Hendyadis* the Senſe is the ſame as if it were written — *bound in afflictive Iron.*

V. 26. *They mount up to the Heaven, they go down again to the Depths; their Soul is melted becauſe of Trouble.*] Thus Virgil, *Æneid* III. 564.

Tollimur in cœlum curvato gurgite, et idem
Subducta ad manes imos deſcendimus unda.

And Ovid, *de Triſt.* Eleg. II.

Me miſerum! quanti montes volvuntur aquarum?
Jamjam tacturos ſidera ſumma putes.
Quantæ diducto ſubſidunt æquore valles?
Jamjam tacturas Tartara nigra putes.
Rector in incerto eſt, nec quid fugiatve, petatve,
Invenit; ambiguis ars ſtupet ipſa malis.

V. 39. *Again they are miniſhed* —— וימעטו] This Verſe ought to be connected with the next, and ו ought to be rendered WHEN.

PSALM CVIII.

V. 1. —*I will ſing and give Praiſe, even with my Glory.*] Theſe Words, אף כבודי, ought I think to be joined to the next Word עורה, and rendered --- AND THOU MY GLORY AWAKE: for it appears by the Syriac, Vulgate, and Arabic, that they read עורה twice.

PSALM CIX.

V. 4. —*but I* give myſelf unto *Prayer.* : ואני תפלה] All the old Verſions ſeem to have read ואתפלל, or ואתפללה, BUT I PRAY.

V. 10. *Let his Children be continually Vagabonds, and beg: let them ſeek* their Bread *alſo out of their deſolate Places.* — ונוע ינועו בניו ושאלו : ודרשו מחרבותיהם] The latter Hemiſtic ought I think to be thus rendered --- LET THEM BE SOUGHT FOR (or HURRIED) OUT OF THEIR DESOLATE PLACES: Or, if we give the Verb the Senſe of טרס, thus — LET THEM BE EXTERMINATED: דרס alſo in Chaldee ſignifies *to tread under Foot:* moſt of the old Verſions render, *let them be expelled* &c. ודרשו is here conſidered as the Preter *Pyhal.*

V. 21. *But do thou for me, O God the Lord, for thy Name's Sake:* —ואתה יהוה אדני — עשה אתי למען שמך] Rather — BUT THOU, O LORD MY GOD, DEAL WITH ME ACCORDING TO THY NAME:

i. e.

i. e. according to thy moral Attributes of *Mercy* and *Goodneſs:* as Pſ. VIII. 1. IX. 10. XXV. 11. &c. עשה is thus uſed, 2 Kings XXI. 6. 2 Chron. XXXIII. 6.

V. 28. *Let them curſe, but bleſs thou:* — [יקללו המה ואתה תברך — Doctor Sykes (in his Comment on the Epiſtle to the Hebrews) takes occaſion from this Verſe to conclude, that all the bitter Imprecations of this Pſalm from V. 6. are ſpoken againſt David by his Adverſaries: becauſe one Perſon only is the Subject; and becauſe it cannot be ſuppoſed that an inſpired Prophet could be ſo devoid of Charity, as to utter ſuch Curſes. I wiſh I could acquieſce in this Interpretation: but it is fraught with inſuperable Difficulties. For V. 20. may be thought to give a fatal Blow to this *Hypotheſis:* for that Verſe ſeems to make the Compoſer of the Pſalm the Speaker throughout. Beſides, could that Objection be removed here, it would ſtill remain triumphant in many other Pſalms, and Parts of the Old Teſtament. The common Opinion is, that theſe Imprecations are *prophetic Denunciations* of God's Judgments upon impenitent Sinners. This in ſome Caſes may be true: but ſurely it cannot be ſo in all thoſe Parts, where they are announced by the Imperative; where the Author imprecates, not againſt *God*'s Enemies, not againſt the Enemies of *the State*, but againſt *his own* Enemies. The moſt probable Account of this Matter in my humble Opinion is this, that God Almighty (though in a particular Senſe *the God of Abraham and his Offſpring*) did not interpoſe by his *Grace*, or act upon the Mind of his peculiar People, not even of their *Prophets*, in an extraordinary Manner, except when He vouchſafed to ſuggeſt ſome future Event, or any other Circumſtance that might be for the public Benefit of Mankind. In all other reſpects (I apprehend) they were left to the full Exerciſe of their Freewill, without Control of the Divine Impulſe. Now God had abundantly provided, in that Code of moral and ceremonial Inſtitutes which he had given his People for their Law, that the *poor*, *the fatherleſs*, *the Widow*, and *Stranger* ſhould be particularly regarded; whence they ought to have learnt *to be merciful as their Father in Heaven is merciful:* and it muſt be confeſſed that we ſometimes find ſuch Behaviour and Sentiments in the Jews with reſpect to their Enemies as may be deemed truly Chriſtian. See Pſ. XXXV. 13, 14. &c. But, in that very Syſtem of Laws, it was alſo for wiſe Reaſons ordained that they ſhould have no Intercourſe with the Seven Nations of the *Canaanites*; but ſhould abſolutely exterminate them; whence they unwarrantably drew this Inference, that they *ought to love their Neighbours*; *but* HATE THEIR ENEMIES, as our

Lord declares, Matt. V. 43. From theſe devoted Nations they extended the Precept to the reſt of Mankind, that were not within the Pale of their Church; nay ſometimes to their own *domeſtic* Enemies, thoſe of their own Blood and Communion, with whom they were at Variance. Hence therefore the horrid Picture which is drawn of that Nation by the Greek and Roman Authors: from whom I forbear to bring any Inſtances, as they are well known; and ſo numerous, that they might fill a Volume.

How far it may be proper to continue the Reading of theſe Pſalms in the daily Service of our Church, I leave to the Conſideration of the Legiſlature to determine. A Chriſtian of Erudition may conſider thoſe Imprecations only as the natural Sentiments of Jews, which the benign Religion he profeſſes abhors and condemns: but what are the illiterate to do, who know not where to draw the Line between the Law and the Goſpel? They hear both read, one after the other, and I fear too often think them both of equal Obligation; and even take Shelter under Scripture to cover their Curſes. Though I am conſcious I here tread upon ſlippery Ground, I will take Leave to hint, that, notwithſtanding the high Antiquity that ſanctifies as it were this Practice, it would in the Opinion of a Number of wiſe and good Men be more for the Credit of the Chriſtian Church to omit a few of thoſe Pſalms, and to ſubſtitute ſome Parts of the Goſpel in their ſtead. See *Les Sentimens des Theologiens de Hollande*; attributed to Le Clerc in his younger Days.

PSALM CX.

V. 1. — *Sit thou at my Right Hand.*] So Callimachus ſays of Apollo in his Hymn, V. 29.

—— δυναῖ γαρ, επει Δι δεξιος ησαι·

And Pindar in his Addreſs to Veſta, intreating her to receive Ariſtagoras and his Friends, and admit them into her Temple at the Right Hand of her Sceptre, ſays,

Ευ μεν Αριſταγοραν δεξαι τεον ες θαλαμον,
Ευ δ' εταιρυς αγλαῳ σκαπτρῳ πελας. *Nem.* Od. XI. 1.

V. 2. *The Lord ſhall ſend the Rod of thy Strength out of Zion:* מטה עזך ישלח יהוה מציון] מטה is a Word exactly of the ſame Import as שבט: both ſignify primarily *a Shoot* or *Branch* of a Tree; whence they came to be uſed for *a Tribe*, (*iſſuing* out from a *Patriarch*, as a *Branch* from it's *Stock*;) for *any Rod*, or *Staff*; and hence they have

have an appropriate Signification, viz. *that particular Staff* or SCEPTRE, uſed by a Sovereign Magiſtrate in Token of his Supreme Authority. The Context in this Place clearly points out that this latter Senſe is that which ought to be received.

V. 3. *Thy People* ſhall be *willing in the Day of thy Power*, עמך נדבת ביום חילך] Rather, I think — WITH THEE ſhall be FREE-WILL OFFERINGS &c.

—— *in the Beauties of Holineſs* —— בהדרי קדש] IN THE GLORIOUS SANCTUARY, the Words ſignifying literally *in the Glories of the Sanctuary*.

—— *from the Womb of the Morning; thou haſt the Dew of thy Youth.* מרחם משחר לך טל ילדתך :] I read here with moſt of the old Verſions ילדתיך; and, ſuppoſing that ' before לך has dropped out, render --- I HAVE BROUGHT THEE FORTH OUT OF THE WOMB BEFORE THE MORNING BROUGHT ON THE DEW. The Preposition מ prefixed to שחר ſignifies BEFORE. See Noldius 4, 5. ילד is in *Hiphil* (though defective for יולד, or rather יוליד) as 2 Kings VI. 19. XXV. 20. &c. The Meaning of the Words thus interpreted is obvious. God is the Speaker, the Meſſiah is the Perſon addreſſed; and the Sentence relates to the latter's Exiſtence long before the Creation of any Being. It is remarkable that none of the old Verſions, except the Chaldee, take any Notice of either טל or לך.

V. 5. *The Lord at thy right Hand ſhall ſtrike* —— אדני על ימינך — מחץ] Rather, I think, in two Sentences, thus — THE LORD is AT THY RIGHT HAND; HE WILL STRIKE ---.

V. 6. — *he ſhall fill* the Places *with the dead Bodies: he ſhall wound the Heads over many Countries.* מלא גויות — מחץ ראש על ארץ רבה :] מלא and מחץ being both Participles, the Verſe I think ought to be thus rendered --- HE WILL JUDGE AMONG (*i.e.* RULE OVER) THE NATIONS, after BEING SATISFIED WITH DEAD BODIES, and HAVING WOUNDED MANY A CHIEF UPON THE EARTH: becauſe the Exerciſe of his Dominion is conſequent upon his Conqueſt. The Verb מלא is thus uſed, Eccl. I. 8. VI. 7. Iſa. XXXIV. 6. and I here read רבים, with all the ancient Verſions.

V. 7. *He ſhall drink of the Brook in the Way:* מנחל בדרך ישתה] As *Torrents* or *the overflowing of Rivers* frequently denote in the Scripture Language AFFLICTIONS (Pſ. XVIII. 4. CXXIV. 4, 5. CXLIV. 7. &c.);

&c.) and *the being oppreſſed by them* is alſo deſcribed by the Idea of DRINKING (Pſ. LX. 3. LXXV. 8. &c.) we may eaſily conclude what the Senſe of this Place muſt be, and ſee how this is applicable to the *Meſſiah*. The ſame Sentiment is here expreſſed as Iſa. LIII. 12.

PSALM CXI.

V. 10. *The Fear of the Lord is the Beginning of Wiſdom: a good Underſtanding have all they that do* his Commandments.] This latter Hemiſtic is thus read in the Hebrew, שכל טוב לכל עשיהם, *a good Underſtanding to all that do them,* as in the Margin. The Word *Commandments* ſeems borrowed from the 7th Verſe; but that is too far fetched: and the Pronoun *them* has here no proper Antecedent. It is therefore very probable, that there is an Error in the Pronoun, which ſhould be נה inſtead of הם. All the ancient Verſions, except the Chaldee, read ſo. In this Caſe we might render — A GOOD UNDERSTANDING HATH EVERY ONE WHO PRACTISETH IT, viz. *Wiſdom* juſt mentioned.

PSALM CXIV.

V. 1. *When Iſrael came out of Egypt, the Houſe of Jacob from a People of a ſtrange Language.* בצאת ישראל ממצרים — בית יעקב מעם לעז:] The Word לעז occurs only in this Place: but in Chaldee it ſignifies, *foreign, barbarous:* לעז in Syriac is *barbarè locutus eſt,* and لعز, in Arabic, *peregrina verba habuit.* All the ancient Verſions render the Word BARBAROUS, and ſo I think it ought to be in our Verſion; for that Word is applicable to the Egyptians in reſpect to the Hebrews in every Senſe of it. The Etymology of *barbarous* is to be ſought for in the Eaſt. In Chaldee ברבר ſignifies *qui lingua ignota loquitur,* ברברא, *extraneus,* and ברבר, *quod multas voces edit,* derived from برا *extra*; whence بربري *Barbarus,* an Inhabitant of *Barbary.* The Word is uſed in this Senſe, 1 Cor. XIV. 11. *I ſhall be to him that ſpeaketh* A BARBARIAN, *and he that ſpeaketh ſhall be* A BARBARIAN *to me.* And Acts XXVIII. the ſame People who are called *barbarous,* V. 2. are ſtyled *Barbarians,* V. 4. So Ovid, *Am.*

BARBARUS *his ego ſum, quia non intelligar ulli.*

PSALM CXV.

V. 6. *They have Ears, but they hear not:*] To the ſame Effect the Satyriſt, ——— *Audis,*

Jupiter,

Jupiter, hæc, nec labra moves? ——
— Ut video, nullum diſcrimen habendum
Effigies inter veſtras, ſtatuamque Bathilli. Juv. *Sat.* XIII. 113. & 118.

V. 8. *They that make them are like unto them:*] So again, *Sat.* VIII. 53.
——— *Truncoque ſimillimus Hermæ;*
Nullo quippe alio vincis diſcrimine, quam quod
Illi marmoreum caput eſt, tua vivit imago.

V. 16. *The Heavens,* even *the Heavens* are *the Lord's:*] השמים שמים ליהוה] All the ancient Verſions read השמי שמים — THE HEAVEN OF HEAVENS ---.

PSALM CXVI.

V. 1. *I love the Lord, becauſe he hath heard my Voice,* and *my Supplications.* אהבתי כי ישמע יהוה — את קולי תחנוני :] Theſe two laſt Words, את קולי תחנוני, as there is no Conjunction between them, ought I think to be rendered the VOICE OF MY SUPPLICATIONS; for את קולי ſeems to be the Plural *in regimine.* Moſt of the ancient Verſions give this Conſtruction accordingly to the Words.

PSALM CXVIII.

V. 5. *I called upon the Lord in Diſtreſs: the Lord anſwered me,* and ſet me *in a large Place.*] The latter Hemiſtic — ענני במרחב יה ——— ought I think to be thus rendered — THE LORD ANSWERED BY SETTING ME AT LARGE.

PSALM CXIX.

V. 9. *Wherewithal ſhall a young Man cleanſe his Way? by taking Heed* thereto *according to thy Word.*] The latter Clauſe is thus read in the printed Text, לשמר כדברך: but all the ancient Verſions doubtleſs read בדברך, *viz.* BY TAKING HEED TO THY WORD. As this Verb שמר is ſometimes conſtrued with the Prepoſition ב, this Reading ſeems not only more agreeable to the Rules of Grammar, but gives a better Senſe.

V. 21. *Thou haſt rebuked the proud* that are *curſed, which do err from thy Commandments.* נערת זדים — ארורים השגים ממצותיך :] Rather,,

Rather, with the old Verſion ---- THOU HAST REBUKED THE PROUD: CURSED are THEY WHICH DO &c.

V. 38. *Stabliſh thy Word unto thy Servant, who* is devoted *to thy Fear.*] The two laſt Words, אשר ליראתך — ought I think to be here rendered — GUIDE him TO THY FEAR. For it is evident that אשר conſidered as a Relative in this Place perplexes the Sentence. See this Word thus uſed, Prov. XXIII. 19.

V. 48. *My Hands alſo will I lift up unto thy Commandments.*] This I apprehend is done in Token of Admiration and Reſpect: for ſo is Tully to be underſtood, where he ſays, (after having received a Favour which he had aſked of Cæſar) *ſuſtulimus manus, et ego et Balbus, tanta fuit opportunitas, ut illud neſcio quod, non fortuitum, ſed divinum videretur.* Famil. Epiſt. V.

V. 66. *Teach me good Judgment, and Knowledge:* — טוב טעם ודעת למדני] Rather, I think — TEACH ME GOODNESS, DISCRETION, AND KNOWLEDGE.

V. 96. *I have ſeen an End of all Perfection:* — לכל תכלה ראיתי קץ] תכלה occurs nowhere elſe in this Form: it ought I think to be rendered here — EVERY PURPOSE, or RESOLUTION. (See 1 Sam. XX. 7, 9.) that is, "to all that has been contrived and executed by human "Art or Power: BUT THY COMMANDMENT IS EXCEEDINGLY "EXTENSIVE —— is of eternal Obligation." This Verſe ſeems to comprehend the whole Scope and Deſign of the Book of Eccleſiaſtes; for the Preacher found, after many Reſearches, that all was Vanity, except the Fear of the Lord. Ch. XII. 13.

V. 109. *My Soul* is *continually in my Hand:* — נפשי בכפי תמיד] All the ancient Verſions read here בכפיך, IN THY HANDS; but there is no Occaſion to admit another Lection; ſee Job. XIII. 14.

V. 112. *I have inclined mine Heart to perform thy Statutes alway,* even unto *the end.*] The Conſtruction of the two laſt Words לעולם עקב is not only very harſh in our Verſion, but gives alſo but little or no Senſe. For what End can there be to an infinite Duration? I would rather conſider them as put in Appoſition, or ſupply the Pronoun and Verb Subſtantive, thus --- I HAVE INCLINED MINE HEART TO PERFORM THY STATUTES, which are AN EVERLASTING REWARD.

WARD. The ſame Idea and nearly the ſame Expreſſion occurs, Pſ. XIX. 11. viz. —*in keeping of them* (thy Judgments) there is *great Reward.* The Word there is עקב.

V. 118. —*for their Deceit* is *Falſhood.* כי שקר תרמיתם :] Rather, I think --- FOR THEIR DECEIT IS A DISAPPOINTMENT: *i. e.* their fraudulent Schemes have not met with the deſired Succeſs.

V. 123. *Mine Eyes fail for thy Salvation:* — :עיני כלו לישועתך] Rather --- MINE EYES LONG FOR (or, EARNESTLY EXPECT) THY SALVATION. See this Verb כלה thus uſed, Pſ. LXXXIV. 2. and 2 Sam. XIII. 39.

V. 126. It is *Time for* thee, *Lord, to work:* — עת לעשות ליהוה] Rather --- It is TIME FOR THE LORD TO WORK.

V. 128. *Therefore I eſteem all* thy *Precepts* concerning *all* Things to be *right*; and *I hate* &c. — על כן כל פקודי כל ישרתי] The Text is here very obſcure, owing I believe to the Redundancy of one Letter, *viz.* the ל at the End of the ſecond כל. All the ancient Verſions ſeem to have read only, על כן כל פקודיך ישרתי — FORASMUCH AS I ESTEEM ALL THY PRECEPTS, I HATE &c. which is much clearer, and was moſt probably the original Lection. על כן ought alſo to be thus rendered in the preceding Verſe.

V. 130. *The Entrance of thy Words giveth Light:* פתח דבריך יאיר] Rather, I think --- THE UNFOLDING (or EXPLICATION) OF THY WORDS &c. thus the Word is uſed, Cant. VII. 12.

V. 138. *Thy Teſtimonies* that *thou haſt commanded* are *righteous, and very faithful.* :צויתה צדק עדתיך — ואמונה מאד] The Words of the Text will not I believe bear the Conſtruction of our Verſion: but ought I think to be thus rendered —THOU HAST GIVEN IN CHARGE THY RIGHTEOUS TESTIMONIES, AND TRUTH ABUNDANTLY: for צדק עדתיך ſignify literally *the Righteouſneſs of thy Teſtimonies*; and ſeveral of the old Verſions conſtrue them accordingly. See Verſe 144. where the ſame Words are thus rendered.

V. 160. *Thy Word* is *true* from *the Beginning:* — ראש דברך אמת] This ſeems to be a forced Conſtruction: and the literal Verſion of the Hebrew in the Margin (viz. *The Beginning of thy Word is true*) cannot be admitted. But if the Word ראש be here rendered THE SUM

(*i. e.* the whole) of thy Word is true, the Conſtruction will be eaſy, and the Senſe clear. See this Word thus uſed, Exod. XXX. 12. Numb. I. 2. &c.

PSALM CXXI.

V. 6. *The Sun ſhall not ſmite thee by Day, nor the Moon by Night.* יומם השמש אל יככה — וירח בלילה:] The Meaning ſeems to be, that the COLD OF THE EVENING ſhould not hurt him, any more than THE HEAT OF THE SUN. Not that the Moon is really the Cauſe of the Cold: but it is ſufficient if it were at the Time a prevailing popular Idea. For the Holy Scriptures are not to be conſidered as unerring Guides in *natural*, although they are in *moral* and *Divine*, Matters.

PSALM CXXIV.

V. 1, & 2. *If* it had not been *the Lord, who was on our Side*; לולי יהוה שהיה לנו] Surely our old Verſion is here preferable, *viz.* EXCEPT THE LORD HAD BEEN ON OUR SIDE. For לולי is not a mere hypothetical Particle, as לו is; but a *Negative* hypothetical one, as will appear wherever it occurs. And the Affix Particle ש does not ſeem here to be relative, but rather redundant; ſee Noldius.

V. 5. *Then the proud Waters had gone over our Soul.* עזי עבר על נפשנו — המים הזידונים:] As עבר cannot be conſtrued with המים, it would be better to render the Verſe thus — THEN IT (viz. *the Torrent* juſt beforementioned) HAD GONE OVER OUR SOUL, even IT'S PROUD WATERS; or with IT'S PROUD WATERS.

PSALM CXXVI.

V. 1. *When the Lord turned again the Captivity of Zion, we were like them that dream.*] That is, "when Cyrus iſſued his Decree for "our Reſtoration, it appeared to us as a Dream; and we could ſcarcely "truſt our Senſes. So the Greeks, when they were aſſured that Flaminius had re-eſtabliſhed their Liberty: το δε πολυ μερος των ανθρωπων απιστουμενον και δοξαν ποιουμενον καθ' υπνον ακουειν των λεγομενων απο του παραδοξου του συμβαινοντος, ως τις εξ αλλης αρχης εξοδα προσαγειν τον κηρυκα. Polybius, *excerpt. Legat. Cap.* IX. Which Livy thus expreſſes, *Lib.* XXXIII. 23. *Audita voce præconis, majus gaudium fuit, quam quod univerſum homines caperent.*

caperent. Vix ſatis credere ſe quiſque audiſſe; alii alios intueri mirabundi veluti ſomni vanam ſpeciem, &c. Le Clerc.

V. 4. *Turn again our Captivity, O Lord, as &c.* שובה יהוה את שביתנו וגו"] שובה is not here the Imperative, but a Noun; and את is to be conſidered as a Sign of the Genitive Caſe, thus —— THE TURNING OF OUR CAPTIVITY, O LORD, IS AS STREAMS IN THE SOUTH, *i. e.* as delightful. See Taylor's Conc. Beſides the Grammatical Exigence of this Conſtruction, the Context requires this Senſe. For the Pſalmiſt muſt otherwiſe be ſuppoſed to be entreating God to do what he acknowledges had already been done.

PSALM CXXVII.

V. 2. — for *ſo he giveth his beloved Sleep.* כן יתן לידידו שנא :] The old Verſion is more appoſite, and leſs equivocal, *viz.* BUT HE GIVETH REST TO HIS BELOVED.

PSALM CXXVIII.

V. 2. *For thou ſhalt eat the Labour of thine Hands: happy* ſhalt *thou* be &c. יגיע כפיך כי תאכל — אשריך וגו"] Rather, I think — WHEN THOU EATEST THE LABOUR OF THINE HANDS, HAPPY ſhalt THOU be &c. For the Particle כי does not ſeem to be cauſal in this Place.

V. 4. *Behold, that thus ſhall the Man be bleſſed &c.* הנה כי כן יברך גבר וגו"] Rather — BEHOLD, SURELY THUS &c.

V. 5. *The Lord ſhall bleſs thee out of Zion, and thou ſhalt ſee &c.* יברכך יהוה מציון וראה וגו"] As the laſt Verb and the Verb in the next Verſe are in the Imperative, it would I think be more accurate to render thus --- MAY THE LORD BLESS THEE OUT OF ZION, AND MAYEST THOU &c.

PSALM CXXXII.

V. 17. — *I have ordained a Lamp for mine anointed.* ערכתי נר למשיחי :] That is, *a Succeſſor*, as is evident from 1 Kings XI. 36. and 2 Sam. XXI. 17. The Metaphor is taken from the Light being conti-

nually kept in by freſh Supplies ſucceſſively. Theocritus uſes the ſame Expreſſion, *Idyl.* XXVII. — νεον φαος ὀφσεαι ὑμιν.

PSALM CXXXIII.

V. 3. *As the Dew of Hermon,* and as the Dew *that deſcended upon the Mountains of Zion:* — [כטל חרמון שיורד — על הררי ציון Critics have been much embarraſſed in accounting how the Dew of Hermon could fall upon the Mountains of Zion, in Jeruſalem, at the Diſtance of upwards of ſixty Miles. Our Tranſlators indeed overcome that Difficulty by the Addition of a few Words: but by ſuch Expedients moſt Difficulties may eaſily be maſtered. The Senſe of this Place ſeems however very obvious, and the Conſtruction is eaſy, thus — AS THE DEW OF HERMON THAT DESCENDETH UPON THE DRY HILLS: for ſo is ציון uſed, Iſa. XXV. 5. and XXXII. 2. The Pſalmiſt having mentioned the Satisfaction which the Community feels on contemplating the Affection and Harmony ſubſiſting between Brothers living under the ſame Roof, (for that I apprehend is the Meaning of the Words גם יחד, V. 1.) makes uſe of two Compariſons to illuſtrate his Idea; the one is the precious Oil uſed in conſecrating the High Prieſt, which diffuſed it's odoriferous Effluvia far and wide; and the other, the Dew falling upon and invigorating the parched Ground; and then adds in the Concluſion --- THERE (in that Houſe) HATH THE LORD FOR EVERMORE COMMANDED A BLESSING, even LIFE. For it is well known that one of the Sanctions of the Moſaic Diſpenſation was Long Life; and it is particularly promiſed to thoſe who obſerved the fifth Commandment of the Decalogue, or *the firſt with Promiſe*, Eph. VI. 2. But as to LIFE ETERNAL, it made no part of that Temporary Inſtitution.

PSALM CXXXV.

V. 3. *Praiſe ye the Lord, for the Lord* is *good: ſing Praiſes unto him, for* it is *pleaſant.* [הללו יה כי טוב יהוה — זמרו לשמו כי נעים: The latter Hemiſtic does not quadrate in our Verſion with the preceding one, though it does ſo in the Text. If it be rendered thus, SING PRAISES UNTO HIM, FOR he is FAVOURABLE; both the Clauſes will correſpond exactly. That נעים has the Senſe here propoſed is clear from Pſ. XC. 17.

V. 11.

V. 19. *Sihon, King of the Amorites,* — [לסיחון מלך האמרי Rather, NAMELY SIHON, &c. for the ל has here that Force, as 1 Chron. V. 26. 2. — XXV. 10.

PSALM CXXXVII.

V. 3. — *and they that waſted us* required of us *Mirth,* — [ושמחה תולליננו I cannot find from what Verb our Tranſlators derive the Word תולליננו, ſo as to give it the Senſe of *waſting*. It muſt I think be deduced, either from תלל, and then it may ſignify — THEY THAT LAID HEAPS UPON US; (which Senſe is countenanced by the Arabic Verb تل, *proſtravit, conjecit in collum &c.*) or from ילל, *ejulavit,* in which Caſe we might render it *Lamentation,* thus — AND inſtead of OUR LAMENTATIONS they required MIRTH. But all the ancient Verſions read ויולכינו, *they that brought us, viz.* into Captivity: if this Reading were admitted, it would be proper to render שבינו, (in the preceding Clauſe) *they that kept us Captives.*

V. 5. *If I forget thee, O Jeruſalem, let my right Hand forget* her Cunning. [אם אשכחך ירושלם תשכח ימיני: There is nothing in the Text expreſſive of *Cunning* or *Skill*; neither is any Word wanting to complete the Senſe: thus --- IF I FORGET THEE, O JERUSALEM, LET MY RIGHT HAND BE FORGOTTEN, q. d. *let it even be rejected as uſeleſs:* an Imprecation ſimilar to thoſe which immediately follow.

V. 6. — *if I prefer not Jeruſalem above my chief Joy.* אם לא אעלה את ירושלם — על ראש שמחתי:] *Qu.* ought not this Hemiſtic to be thus rendered --- IF I DO NOT ESTEEM JERUSALEM, LET ME REJOICE IN BITTERNESS? *i.e.* "may an oppreſſive Captivity be my "Doom and only Comfort." Each of the Words will I believe be found to admit of this Senſe, and that without Violence; and the Antitheſis of the preceding Verſe, as well as of the former Part of this Verſe, will hereby be exactly preſerved.

V. 7. — *Raſe* it, *raſe* it, even *to the Foundation thereof.* ערו ערו עד היסוד בה:] The Tranſlation would be more exact, were it to run literally thus --- RASE, RASE, TO THE VERY FOUNDATION OF IT. For it does not ſeem improbable that the original Lection might have been היסודנה: the ה however appears to be demonſtrative.

PSALM

PSALM CXXXVIII.

V. 2. —*for thou haſt magnified thy Word above all thy Name.* כי הגדלת על כל שמך אמרתך :] Neither the LXX, Syriac, Arabic, Ethiopic, or Vulgate Verſions, acknowledge this laſt Word, אמרתך. It moreover greatly perplexes the Senſe; and ought therefore I think to be rejected as a Gloſs. In this Caſe the Sentence would run thus— FOR THOU HAST MAGNIFIED THY NAME ABOVE EVERY THING.

V. 5. —*Yea, they ſhall ſing in the Ways of the Lord:* —— וישירו בדרכי יהוה] Our Tranſlators and moſt of the ancient Interpreters derive ישירו from שור *cecinit*, becauſe of the Word *Praiſe*, I imagine, in the preceding Verſe. But the Verb ישר, *rectum, planum fuit*, was certainly as obvious, and is infinitely better adapted to the Text. It is uſed in *Hiphil*, (Prov. IV. 25.) and, beſides it's tranſitive Senſe of *directing*, ſignifies alſo TO PROCEED FORWARD; which is doubtleſs the true Meaning of it in this Place.

V. 6. *Though the Lord* be *high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.*] This latter Clauſe, *viz.* וגבוה ממרחק ידע, ought I think to be rendered — BUT THE PROUD HE REGARDETH WITH AVERSION; which is clearly the Meaning of the Phraſe, *he beholdeth afar off:* the literal Verſion might better ſuit the Margin.

V. 8. *The Lord will perfect* that which *concerneth me:* — יהוה יגמר בעדי] There can be no Doubt that all the ancient Verſions read here יגמל inſtead of יגמר: which makes a better Senſe; thus—THE LORD WILL DEAL BOUNTIFULLY WITH ME. See Pſ. LVII. 2.

PSALM CXXXIX.

V. 5. *Thou haſt beſet me behind and before,* אחור וקדם צרתני] All the ancient Interpreters read יצרתני, THOU HAST FORMED ME &c. which does not ſuit the Context ſo well as the other Verb.

V. 6. —*I cannot* attain *unto it.* לא אוכל לדת :] Here ſeems to have been a Tranſpoſition of Letters, *viz.* אוכל for אכול; for יכל ſignifies only *To be able*, whereas the Signification of כול is that which is here wanted, viz. TO COMPREHEND.

V. 7.

V. 7. *Whither ſhall I go from thy Spirit? &c.*] In a ſimilar Manner does Xenophon expreſs the ſame Sentiment, *viz.* τον γαρ θεων πολεμον ουκ οιδα ὁτ' απο ποιου αν ταχους φυγων τις αποφυγοι, ὁτ' εις ποιον αν σκοτος αποδραιη, ὡθ' οπως αν εις εχυρον χωριον αποσαιη. Παντη γαρ παντα τοις θεοις υποχα, και πανταχη παντων ισον οι θεοι κρατουσι. *Anab. Lib.* II. P. 158. Hut.

V. 14. *I will praiſe thee, for I am fearfully* and *wonderfully made:* אודך על כי נוראות נפליתי] All the ancient Verſions read here נפלית, which ſeems to be the true Senſe of this Place, *viz.* I WILL PRAISE THEE, FOR THOU HAST WONDERFULLY DONE TERRIBLE THINGS.

V. 16. *Thine Eyes did ſee my Subſtance yet being imperfect; and in thy Book all* my Members *were written,* which *in Continuance were faſhioned, when* as yet there was *none of them.* גלמי ראו עיניך — ועל ספרך כלם — יכתבו ימים יצרו — ולא אחד בהם:] Each Hemiſtic in this Verſe contains a diſtinct Sentence, which I think ought to be thus tranſlated --- THINE EYES SAW MINE IMPERFECT PARTS, AND THEY were ALL IN THY BOOK; MY MEMBERS WERE REGISTERED FOR A WHILE, WHEN there was NOT ONE OF THEM. I read יצרי (inſtead of יצרו) which is the ſlighteſt Alteration poſſible, as Job XVII. 7. and this Lection ſeems to remove every Difficulty from the Conſtruction of the Pronouns. גלם is not found elſewhere in SS. in this Senſe: but גולם, in Chaldee, is an *Embryo*, a rude and unformed Maſs of Matter; جلم alſo ſignifies *a Body mangled and torn in Pieces*; and ימים is uſed to expreſs *a Seaſon*, or a long undetermined Space of Time, Gen. XL. 4.

V. 17. *How precious alſo are thy Thoughts unto me, O God;* ולי מה יקרו רעיך אל] Rather — CONCERNING ME.

V. 18. If *I ſhould count, them they are more in Number than the Sand: when I wake, I am ſtill with thee.* אספרם מחול ירבון — הקיצותי ועודי עמך:] I cannot ſee the Connection between theſe two Clauſes as they ſtand in our Verſion: but if we give to the Verb קוץ the ſame Signification in *Hiphil* which it has in *Kal*, as Iſa. VII. 6. that Objection will be removed: thus --- If I COUNT THEM, THEY ARE MORE IN NUMBER THAN THE SAND: I GROW WEARY; (or, AM VEXED;) AND AM STILL WITH THEE: that is, "I find it an impracticable At-"tempt; for in the End I am where I began, and loſt in the Con-"templation of thy glorious Perfections."

V. 20.

V. 20. —and *thine Enemies take* thy Name *in vain*. : נשוא לשוא עריך] Rather ---- and THINE ENEMIES STIR (or, LIFT UP THEMSELVES) IN VAIN. See Exod. XXXV. 26.

PSALM CXL.

V. 1. *Deliver me, O Lord, from the evil Man: preſerve me from the violent Man.* : חלצני יהוה מאדם רע — מאיש חמסים תנצרני] Though the Hebrew abounds in Anomalies, yet is there none in this Place, provided אדם and איש be here conſtrued in the plural Number. Both theſe Words are uſed indifferently for one ſingle Man, or any Number of Men: the firſt has no plural; and the ſecond is uſed only three Times in Scripture in that Number.

V. 7. *O God the Lord, the Strength of my Salvation:* יהוה אדני עז ישועתי] Rather — O LORD, THE MIGHTY GOD OF MY SALVATION.

V. 8, 9. —*further not his wicked Device*, leſt *they exalt themſelves. As for the Head of thoſe that compaſs me about, let the Miſchief of their own Lips cover them.* זממו אל תפק — ירומו ראש מסבי — עמל שפתימו : יכסומו] Theſe two Verſes ought I think to be divided and rendered differently from what they are in our Verſion; by which Means the Hemiſtics will be regular, the Senſe clearer, and the Anomaly removed: thus —— FURTHER NOT HIS WICKED DEVICE. V. 9. As for thoſe who LIFT UP THE HEAD ROUND ABOUT ME, LET THE MISCHIEF OF THEIR OWN LIPS COVER THEM; or ſimply --- THEY LIFT UP THE HEAD &c. This Phraſe רום ראש is the ſame I apprehend as נשא ראש, *to lift up the Head*, for we find רום קרן, *to lift up the Horn*, uſed in the ſame Senſe in reſpect to Perſons who boaſt, or make Oſtentation, of their Power. See Gen. XL. 13. 2 Kings XXV. 27. and Pſ. LXXV. 4, & 5. מסבי is uſed adverbially, 1 Kings VI. 29. 2 Kings XXIII. 5. as well as here.

PSALM XLI.

V. 4. —*and let me not eat of their Dainties.* : ובל אלחם במנעמיהם] Or — PLEASANT MEATS; by which ſeem to be underſtood their IDOL OFFERINGS.

V. 5. *Let the righteous ſmite me*, it ſhall be *a Kindneſs; and let him reprove me*, it ſhall be *excellent Oil*, which *ſhall not break my Head:* יהלמני

יחלמני צדיק חסד ויוכיחני — שמן ראש אל יני ראשי] There are here I believe but two Hemiſtics, which may be thus divided and rendered — LET THE RIGHTEOUS rather SMITE ME with KINDNESS, AND REPROVE ME; --- THE PRECIOUS OIL WILL NOT BREAK MY HEAD. *i. e.* "the kind Correction will do me no Prejudice;" which by a *Litotes* ſignifies much Good. The Expreſſion שמן ראש, *precious Oil,* is countenanced by one ſimilar, Exod. XXX. 23. *viz.* שמים ראש, *principal* or *precious Spices.* Or if this be a Prayer of David, when he fled to Achiſh, this Verſe may be thus rendered —— THOUGH THE RIGHTEOUS KINDNESS (ſhewn in ſparing Saul's Life twice) BRUISE ME AND REPROVE ME, LET NOT THE ANOINTED HEAD BREAK MY HEAD: *i. e.* "Though I ſuffer for my conſcientious Tenderneſs, "and find by Experience that I have miſplaced it, yet let not my royal "Enemy quite deſtroy me." See David's own Words, 1 Sam. XXVI. 23, 24. where he ſpeaks of his Behaviour, as both *righteous* and *kind*, as Saul alſo did, Ch. XXIV. 17. and Streſs alſo is laid upon Saul's being the Lord's anointed.

— *for yet my Prayer alſo* ſhall be *in their Calamities.* כי עוד ותפלתי ברעותיהם] Rather, I think — FOR HITHERTO MY PRAYER ONLY hath been AGAINST THEIR WICKEDNESSES. The ו has this excluſive Force, as may be ſeen by conſidering it's proper Force, Gen. XXIII. 15. 1 Sam. XIII. 22. 2 Sam. XV. 16.

V. 6. *When their Judges are overthrown in ſtony Places, they ſhall hear my Words, for they are ſweet.* נשמטו בידי סלע שפטיהם — ושמעו אמרי כי נעמו] We have here the Words בידי סלע, which ſignify literally *in the Hands of the Rock:* but as ידים, when applied to the Sea, Pſ. CIV. 25. is uſed for it's *Gulphs* and *Windings*; ſo here it may denote the *Receſſes, Holes,* or *Sides of the Rock,* where Saul and his Officers were *let go free* by David; for this evidently is the true Senſe of שמט in this Place. I would therefore render the Verſe thus —— THEIR RULERS WERE LET GO IN THE SIDES OF THE ROCK, AND HEARD MY WORDS, which WERE KIND.

V. 7. *Our Bones are ſcattered at the Grave's Mouth, as when one cutteth and cleaveth* Wood *upon the Earth.* — כמו פלח ובקע בארץ נפזרו עצמינו לפי שאול] Rather — OUR BONES ARE SCATTERED AT THE MOUTH OF THE GRAVE, AS SHREDS OR CHIPS UPON THE GROUND. Theſe Words, I ſuppoſe, are deſigned to expreſs in a beautiful poetical Image "the continual Danger, to which David and

"his Men were continually expoſed." פלח and בקע are not here Verbs, but Subſtantives, and ſynonymous: the firſt is often uſed in the Senſe here propoſed; and the latter occurs once, Gen. XXIV. 22. and ſignifies *a Part*, or *Portion*; which, together with the general Signification of the Verb from which it is derived, and the Exigence of the Place, may be deemed ſufficient to eſtabliſh the foregoing Verſion.

V. 8. *But mine Eyes* are *unto thee, O God the Lord:* כי אליך יהוה אדני עיני] The old Verſion ſeems preferable, *viz.* BUT MINE EYES look UNTO THEE, O LORD GOD.

PSALM CXLII.

V. 4. *I looked on* my *right Hand, and beheld,* &c. [הביט ימין וראה וגו הביט muſt be either the 3 perſ. of the Preter, the Imperative, or Infinitive; none of which are here ſuitable, except the Imperative. I ſhould therefore adopt the Marginal Verſion, *viz.* LOOK ON THE RIGHT HAND AND BEHOLD; FOR there is NONE THAT KNOWETH ME: REFUGE FAILETH; NO ONE CARETH FOR MY LIFE.

PSALM CXLIII.

V. 1. —*give Ear to my Supplications: in thy Faithfulneſs anſwer me,* and *in thy Righteouſneſs.* [האזינה אל תחנוני באמנתך — ענני בצדקתך: Rather, with moſt of the ancient Verſions, thus —— GIVE EAR TO MY SUPPLICATIONS IN THY FAITHFULNESS; ANSWER ME IN THY RIGHTEOUSNESS. For though the Hemiſtics are by this Diviſion not ſo uniform, yet it is not very uncommon for the latter to be ſhorter than thoſe which have preceded. See Pſ. XVII. 7. &c.

V. 6. —*my Soul* thirſteth *after thee, as a thirſty Land.* נפשי בארץ עיפה לך:] As there is no Verb in this Sentence, it ſeems more natural to conſtrue עיפה with נפש than with ארץ; which may be done indifferently, as they are both of the feminine Gender. But, if in that caſe an Epithet be thought wanting, I would ſupply *dry* or *parched* in another Character.

V. 8. *Cauſe me to hear thy loving Kindneſs in the Morning.* השמיעני בבקר חסדך] Would not בבקר be more properly rendered EARLY, as Pſ. XLVI. 5. and XC. 14. ſo as to be conſidered as equivalent to מהר, *ſpeedily*, in the preceding Verſe?

V. 9.

V. 9. — *I flee unto thee to hide me.* אליך כסתי׃] The Text expreſſes only --- HIDE ME NEAR THEE: and this is ſufficient. See the Prepoſition thus uſed, Gen. XXIV. 11. Exod. XXIX. 12. &c. Or thus --- I HAVE HIDDEN myſelf WITH THEE, *i. e.* taken Shelter. כסתי is uſed as the 1ſt Perſ. pret. Ezek. XXXI. 15. Vander Hoogt's Edition reads here כסיתי.

V. 10. — *thy Spirit* is *good*; *lead me into the Land of Uprightneſs.* רוחך טובה תנחני בארץ מישור׃] Rather, with the old Verſion — LET THY LOVING (or GOOD) SPIRIT LEAD ME &c.

PSALM CXLIV.

V. 2. *My Goodneſs, and my Fortreſs,* &c. חסדי ומצודתי וגו"] Theſe two Words do not well agree together. The whole Scope of this Place has evidently a reference to War. I therefore ſuſpect that, inſtead of חסדי, we ought to read חסתי, MY REFUGE, or TRUST, as Iſa. XXX. 3. The Syriac ſeems to have ſo read the Text. And in all the parallel Places Terms of the ſame Import are uſed: thus — *The Lord is my Rock, and my Fortreſs, and my Deliverer. The God of my Rock, in whom I will truſt: he is my Shield, and the Horn of my Salvation, my high Tower and* MY REFUGE. 2 Sam. XXII. 2, 3. And — *The Lord is my Rock, and my Fortreſs, and my Deliverer: my God, my Strength, in whom I will truſt, my Buckler, and the Horn of my Salvation, and my high Tower.* Pſ. XVIII. 2. &c.

V. 7. *Send thine Hand from above;* שלח ידיך ממרום] Rather — STRETCH FORTH &c. as Exod. XXIV. 11. 1 Sam. XXVI. 9. &c. — *rid me, and deliver me out of great Waters;* פצני והצילני ממים רבים] This Hemiſtic does not ſeem at firſt Sight to correſpond with the next, viz. *from the Hand of ſtrange Children:* but if inſtead of the proper, we take the figurative, Senſe; that is, underſtand *by many Waters* GREAT AFFLICTIONS, the Harmony will be reſtored. See Pſ. CX. 7.

V. 12. *That our Sons* may be *as Plants grown up in their Youth:* אשר בנינו כנטעים מגדלים בנעוריהם] Rather — THAT OUR SONS IN THEIR YOUTH may be AS THRIVING (or VIGOROUS) PLANTS. —— that *our Daughters* may be *as Corner-Stones, poliſhed* after *the Similitude of a Palace.* בנותינו כזוית מחטבות תבנית היכל׃] Rather, I think --- that OUR DAUGHTERS may be AS THE POLISHED CORNER STONES in THE STRUCTURE OF A PALACE.

V. 13. — *our Sheep may bring forth Thouſands, and ten Thouſands in our Streets.* [צאונינו מאליפות מרבבות בחוצותינו : בחוצתינו ought here ſurely to be tranſlated IN OUR FIELDS, as Job V. 10. Prov. VIII. 26.

V. 14. — that there be *no Breaking in, nor going out :* [אין פרץ ואין יוצאת] The Signification of יוצאת, as it is here rendered, ſeems to be too indeterminate. The Verb is uſed for *putting away ſtrange Wives*; Ezra X. 3, 19. whence it might be inferred that it may have reference here to *Divorces*. But, as פרץ and יוצאת appear to be put in Oppoſition to each other, I rather think that the firſt of theſe Words means either A PLAGUE or PESTILENCE, *breaking in* to depopulate a Country; (ſee Exod. XIX. 22. Pſ. CVI. 29. which is called *a Breach*, 2 Sam. VI. 8. 1 Chron. XIII. 11. Pſ. CVI. 23.) or THE BREAKING IN *as an Enemy*, (as Judg. XXI. 15. 2 Sam. V. 20. Pſ. CXLIV. 14.) or, *as a Robber*, (as Pſ. XVII. 4.) conſequently that the latter ſignifies THE REPELLING, or DRIVING OUT, and ought to be ſo rendered here. The Intention of the Pſalmiſt may perhaps have been, that there might be no *Irruption* of Aliens into their Commonwealth; nor *Emigration* of his own People into foreign Countries; or carrying into Captivity; for יוצאת ſignifies *Women going into Captivity out of their own Land*, Ezek. XII. 4. And theſe Senſes ſuit very well with what follows, viz. *no complaining*, (rather, CRYING OUT,) *no bewailing in our Streets.*

PSALM CXLV.

V. 1. *I will extol thee, my God, O King,* — [ארוממך אלוהי המלך Rather, I think --- I WILL EXTOL THEE, MY GOD, THE KING, (or, who art THE KING) for the Articular ה does not ſeem to be here the Vocative, but rather denotes Excellency.

V. 5. *I will ſpeak of the glorious Honour of thy Majeſty, and of thy wonderous Works.* [הדר כבוד הודך — ודברי נפלאתיך אשיחה : All the old Verſions (except the Chaldee) read ישיחו, THEY (*viz.* the Generation) WILL SPEAK &c. and ſo likewiſe יספרנה (contracted for יספרונה) THEY WILL DECLARE, inſtead of אספרנה, *I will declare*, in the next Verſe. By theſe Lections the preſent Embarraſſment of the Text, owing to the *Enallage* of Perſons, is removed.

V. 12. *To make known to the Sons of Men his mighty Acts, and the glorious Majeſty of his Kingdom.* להודיע לבני האדם גבורתיו — וכבוד
הדר

הדר מלכותו :] The Pronouns in the two foregoing Verſes, and in that which immediately follows, are all of the *ſecond* Perſon; and ought doubtleſs to be ſo in this Verſe. Whether the Text had originally the Affix ו or ך, may poſſibly never be determined. This, however, is certain, that all the ancient Verſions, without Exception, have here — THY mighty Acts, and THY Kingdom; and I think we might admit their Reading without Scruple.

PSALM CXLVI.

V. 8. *The Lord openeth* the Eyes of *the blind:* יהוה פקח עורים] There is no Neceſſity for ſupplying the Word *Eyes* in the Verſion; for the Verb פקח ſignifies TO GIVE LIGHT, or TO CAUSE ONE TO SEE, Exod. IV. 11. XXIII. 8.

PSALM CXLVII.

V. 1. — *for* it is *pleaſant*, and *Praiſe is comely*. כי נעים נאוה תהלה :] There ſeems to be but one Member in this Hemiſtic, which may be thus rendered --- FOR A BECOMING PRAISE IS PLEASANT.

V. 14. *He maketh Peace* in *thy Borders:* השם גבולך שלום] Rather --- HE MAKETH THY COUNTRY PEACEABLE; for שלום is the *Abſtract* for the *Concrete*, as in a thouſand other Inſtances.

V. 16. *He giveth Snow like Wool:* — הנתן שלג כצמר] Rather, I think — HE SENDETH FORTH &c. Thus Virgil, *Georg.* I. 397.

Tenuia nec lanæ per cœlum vellera ferri.

And Martial, *Lib.* IV. Epig. III. V. 1.

——— *Denſum tacitarum vellus aquarum.*

Herodotus ſays, that the Scythians called the Flakes of Snow πτερα, *Feathers* — και οια τε εινας ετι προσωτερω και ορᾶν, και διεξιεναι τουτο πτερων κεχυμενων· πτερων γαρ τον χιονα και τον αερα εινας πλεον. *Lib.* IV. *Cap.* vii.

V. 18. — *he cauſeth his Wind to blow*, and *the Waters flow*. ישב רוחו יזלו מים :] The Syriac reads — רוח ויזלו — *viz.* HE CAUSETH THE WIND TO BLOW, AND THE WATERS FLOW: or, THE WIND BLOWETH, AND THE WATERS FLOW, as Iſa. XL. 7.

V. 20. — *and* as for his *Judgments*, *they have not known them*. ומשפטים בל ידעום :] Rather ——— NOR HAVE JUDGMENTS INSTRUCTED

STRUCTED THEM. So ירע in *Hiphil* ſignifies; and in this Form and Senſe we may find it, Judg. VIII. 16. Ezek. XLIV. 23. &c. This is exactly the Senſe of what Moſes ſays, Deut. IV. 8.

PSALM CXLVIII.

V. 7. —*ye Dragons and all Deeps.* תנינים וכל תהמות :] Rather --- YE GREAT SERPENTS, AND ALL DEEP CAVERNS: *viz.* where they dwell. I tranſlate תהמות, *Caverns*, becauſe it ſignifies *the deep Parts of the Earth.* Pſ. LXXI. 20.

V. 14. *He alſo exalteth the Horn of his People, the Praiſe of all his Saints*, &c. וירם קרן לעמו ↔ תהלה לכל חסידיו וגו"] It is not eaſy to diſtinguiſh whether our Tranſlators meant to put תהלה, *the Praiſe*, in Appoſition to *He* (*viz.* God) or *to Horn*; though I think the latter. The former would be preferable; and I am perſuaded is the true Senſe. Thus it would be better and more clearly expreſſed — HE ALSO EXALTETH THE HORN OF HIS PEOPLE; he is A PRAISE AMONG ALL HIS SAINTS, AMONG THE CHILDREN OF ISRAEL.

PSALM CXLIX.

V. 4. —*he will beautify the meek with Salvation.* יפאר ענוים בישועה :] Rather, I think — HE WILL ADORN &c.

V. 5. *Let the Saints be joyful in Glory*; יעלזו חסידים בכבוד] Rather I think in the Future —— THE SAINTS WILL TRIUMPH GLORIOUSLY.

—— *let them ſing aloud upon their Beds.* ירננו על משכבותם :] We read of *Songs in the Night*, Job XXXV. 10. and Pſ. XLII. 8. but theſe it is preſumed were uttered in an erect, not in a recumbent or horizontal, Attitude. For beſides that the Singer could not exert his Voice with ſo much Advantage, there is a manifeſt Impropriety of Behaviour in a Perſon *ſinging aloud in Bed*, whether he be alone or in Company. I would therefore underſtand this Place and Pſ. IV. 4. (where exactly the ſame Phraſe occurs) agreeably to the Genius of the Arabic Language, which delights in calling *the Heart* A BED; and this it muſt be confeſſed is no improper Metaphor, the Affections being there quietly

quietly compoſed as in a Bed, till they are rouſed by ſome unexpected Accident: thus the Poet Motanabbius, *Carm.* XVI. 8.

يري حده غامضاة القلوب ۞

i. e. *Gladius ejus inſpicit* CUBILIA CORDIS. And, *Carm.* XLVI. 25.

مقبل حب محبة فرح به
ومقبل غيظ عدوة مقروح ۞

i. e. CUBILE AMORIS *amici ſui lætatur, ſed* CUBILE ODII *in adverſarium vulneratum eſt.* The Scholiaſt Wahedienſis explains مقبل by القلب; and though neither of theſe Words, or غمض, be found in Golius or Caſtle in the Senſe of *Bed*, yet I doubt not of their having that Signification in the *Camus* or other Lexicons; for both the Verbs غمض and قال ſignify *to ſleep*, and قلب *to roll, to turn about*. I would therefore render this Place thus --- THEY WILL SING ALOUD FROM THE HEART; which Senſe it is evident is well connected with the Context, which contains an Exhortation to prepare for an offenſive War, to which nothing can be more oppoſite than the Notion of *rolling on a Bed:* but, on the contrary, if this be underſtood to have reference to a martial Song before the Engagement, the Climax will be kept up, and the Harmony preſerved. See the Prepoſition על uſed in this Senſe, Noldius, II.

V. 6. Let *the high* Praiſes *of God* be *in their Mouth:* רוממות אל בגרונם] Rather — GOD will be EXALTATIONS (or, HIGHLY EXALTED) IN THEIR MOUTHS, AND A TWO EDGED SWORD &c.

V. 9. — *this Honour have all his Saints. Praiſe ye the Lord.* הדר הוא לכל חסידיו — הללו יה:] Theſe Words are an Epiphonema, as in the laſt Verſe of the preceding Pſalm, and ſhould be thus tranſlated --- HE is AN HONOUR AMONG ALL HIS SAINTS. PRAISE YE THE LORD.

PSALM CL.

V. 1. — *Praiſe God in his Sanctuary: praiſe him in the Firmament of his Power.* הללו אל בקדשו — הללוהו ברקיע עזו:] Rather — PRAISE GOD ON ACCOUNT OF HIS HOLINESS: PRAISE HIM ON ACCOUNT OF THE EXTENT OF HIS POWER, (or, HIS EXTENSIVE POWER.) That the Prepoſition ב has this Force here, is evident from the Uſe made of it in the next Verſe; and that רקיע is not confined to the Firmament (or ſpacious Extenſion between the Earth and the Clouds) but ſignifies alſo any Extenſion, may be inferred from the general Senſe of the Verb רקע, *To ſpread forth, To ſtretch out.*

I CANNOT

I CANNOT conclude my Remarks on the Book of Pſalms without making a few general Obſervations on the Authors, and the Titles of them; and this I thought might beſt be done by bringing the whole into one View.

THIS Collection of Divine Hymns has always been held in the higheſt Degree of Veneration, both by Jews and Chriſtians; and it muſt be confeſſed that their Excellence is obvious, either in the Light of Compoſitions, or in reſpect to the Subject Matter of them. But this very Circumſtance has proved prejudicial to them; for as they have been more frequently tranſcribed, they abound more in Faults, than any other of the ſacred Books; a Circumſtance unavoidable without the Divine Interpoſition, which we cannot ſuppoſe would have interfered further than in providing that they ſhould be tranſmitted down to Poſterity ſufficiently intire.

By the Word *Pſalms*, the Jews ſeem ſometimes to have underſtood the whole of the *Hagiographa*, or moral Books, when put in Contradiſtinction to the *Pentateuch*, and the *Prophets*; which laſt Diviſion comprehended alſo the *Prior Prophets*, (as they called them) or the Hiſtorical Books. See Luke XXIV. 44. This Collection has been divided into different Parts, and in different Modes, according as their Fancy, or perhaps ſome more ſolid Reaſon, now unknown to us, ſuggeſted. It is certain however, that in their preſent State neither the Order of Time, the Unity of the Subject, nor the Diſtinction according to the Authors ſeem to have been much regarded; that ſome of the Pſalms are a literal Tranſcript one from the other; and that two of them have been made from what was originally but one, and this perhaps with no other View than that of making a round Number of the Sum total.

SOME of the Fathers held that all theſe Pſalms were compoſed by David. But though this Opinion was abetted by Chryſoſtom, Theodoret, Ambroſius, Auguſtin, and ſome other reſpectable Names, yet it is ſo weak that it will not bear the Teſt of Examination; no more than the Inference which ſome of them made on another Occaſion, *viz.* that our Lord's Miniſtry had continued *only one Year*, becauſe they thus underſtood *the acceptable Year*, propheſied of by Iſaiah, LXI. 2. When theſe Men, more remarkable for their Piety than their critical Skill, were preſſed by their Opponents with the Titles which ſome of the Pſalms bore, and the Matter they contained, which proved the contrary, they gave evaſive Replies to the firſt Point, and aſſerted that David could predict all the Circumſtances relative to the Captivity and other

Periods,

Periods, in as ample a Manner as if he had been an Eye Witneſs to the Tranſactions there mentioned; an Abſurdity equal to that of the Romaniſts, who repreſent the Almighty as conſtantly engaged in working Miracles without Neceſſity.

When theſe Titles were firſt added is a Point which cannot now be determined: That they were not added by the Authors of the reſpective Pſalms, is I think probable; becauſe few or no Compoſitions had any Titles anciently, (this being a later Refinement) and many of them have none to this Day. Who they were that made this Addition is alſo very uncertain. It is generally ſuppoſed to have been the Work of Ezra, Nehemiah, or ſome of the latter Prophets. Others have imagined that "they might have been prefixed by Tranſcribers "upon their own Conjectures, and perhaps upon ſome uncertain Tra-"ditions. And if ſo, they can have little more Authority, than if "modern Commentators were to affix their Opinions or Conjectures, "as the Occaſions of writing any of theſe Pſalms." See Fenwick on the Titles of the Pſalms; P. 4. Theſe Additions ſeem however to be prior to the Exiſtence of the Verſion of the LXX, as they appear there.

That ſeveral of theſe Pſalms could not have been compoſed by the Authors whoſe Names they bear, appears evident from internal Marks. The following Inſtances may ſufficiently prove this Point. The XIVth is ſaid to be David's, though the laſt Verſe proves that the Author lived during the Captivity. Calmet entertains the ſame Idea of the XXVIIIth, from what is ſaid V. 2d. The LXXXIXth has the Title of Ethan, the Ezrahite, a cotemporary with David, (1 Kings IV. 31.) and yet from the laſt 15 Verſes it ſeems to have been written during the laſt mentioned Epocha. The XCth is attributed to Moſes: but, from the common Period of human Life there mentioned, muſt have been written ſeveral Centuries after his Time. And among the ſeveral Pſalms which are diſtinguiſhed by the Name of Aſaph, the Maſter of David's Band of Muſic, the following are thought by the moſt judicious Critics to be of the ſame Æra, *viz.* the LXXIVth, LXXVth, LXXVIth, LXXXth, as are the LXXXIVth, and CIId, the Songs of *Degrees* (as they are called) from the CXXth to CXXVIth, ſo likewiſe thoſe that are anonymous from the CXLVIth to the End.

Besides the Hiſtorical Titles, there are other Words prefixed to many of the Pſalms, which ſeem to denote their Quality; as Maschil, *inſtructive*, XXXIId; Michtam, *golden*, XVIth; Neginoth, *merry*, LIVth; Shiggaion, *plaintive*, VIIth; &c. or to have reference to Seaſons, as Shoshannim, to *Feſtivity*, wherever it occurs;

or to particular Tunes, as THE HIND OF THE MORNING, THE SILENT DOVE (as the Words are rendered in our Verſion) &c. or to muſical Inſtruments, as HIGGAION, &c. But in what Claſs, SHEMINITH, SHIGGAION, MAHALATH, MUTHLABEN, ALMOTH, &c. are to be reduced I know not; neither does it ſeem material to inquire, particularly as they are no Part of the Pſalms, but only an Appendage.

WHATEVER may be the Meaning of the Word SELAH, it is alſo certain that it is no Part of the Compoſition, wherever it occurs, though inſerted within it; and even at Pſ. XLIX. 13. where it is found in the Midſt of a Sentence; ſee alſo Pſ. CXL. 8, 9. We have it in this Book ſeventy one Times, and thrice in Habakkuk. The LXX render it διαψαλμα; which, according to Suidas, is *An Alteration of the Tune.* Meibomius (the moſt fanciful Critic, that perhaps ever wrote on the ſacred Books) ſays that the three Letters, of which the Word is compoſed, ſtand for three diſtinct Words, *viz.* סוב למעלה השר, *Redi ſurſum, cantor.* HIGGAION is another unconnected Word, the Meaning of which can by no Means be aſcertained.

LASTLY, Pſ. XXIVth, LXXVth, LXXXIſt, and XCIſt, ſeem to have been compoſed with a View that they might be ſung in different Parts, and with Choruſes; in ſinging which they ſeem to have admitted Women. See 1 Chron. XXV. 5, 6. 2 Chron. XXXV. 25. Neh. VII. 67. In reſpect to the Muſic, and the Muſical Inſtruments which the Jews uſed in their Temple Service, ſee Calmet's Diſſertations.

CRITICAL REMARKS
ON THE
BOOK OF PROVERBS.

CHAPTER I.

VERSE 1. *The Proverbs of Solomon* —— משלי שלמה] The ſix firſt Verſes contain a Prefatory Introduction to the Book: The firſt is properly to be conſidered as *the Title*, with the Author's Name and Quality. The Word *Proverbs* here means ſententious Maxims and Obſervations. The three next Verſes ſpecify the Subject treated of under three general Heads: the 5th and 6th beſpeak Attention to them, by making it a Mark of Wiſdom and good Underſtanding.

V. 2. *To know Wiſdom and Inſtruction* —— לדעת חכמה ומוסר] The ל with the Infinitive ſupplies the Place of the Gerund in *do*, when uſed by the Latins with the Prepoſition *de* preceding it, in this Verſe and the two following: as Exod. V. 14. *Wherefore have ye not fulfilled your Taſk in making Brick*, ללבן, properly, CONCERNING THE MAKING OF BRICK. 1 Sam. XII. 17. *Your Wickedneſs is great, which ye have done, in aſking You a King*, לשאול, CONCERNING THE ASKING &c. So Eccl. II. 11. &c. In all theſe Caſes the Reference is to the preceding Noun, as *the Sayings of Solomon concerning the knowing of &c.* in theſe Verſes.

The Author in theſe three Verſes judiciouſly diſtributes his Matter under three general Heads, correſponding to each Verſe reſpectively. For his Maxims or Sentences are either 1°. declarative of the Nature and Excellence of Wiſdom &c. or 2°. contain Exhortations to the Practice of what is right; or 3°. ſupply Rules for the Conduct of the

ſimple and unexperienced. It may be of Uſe to aſcertain the Force of the Terms. By חכמה is certainly meant *Religion*, properly ſo called, or *Piety towards God*, which is Wiſdom *κατ' εξοχην*. Compare Ch. IX. 10. XV. 33. with Pſ. XC. 12. Job XXVIII. 28. מוסר, from it's Derivation, appears to be *Moral Diſcipline*, reſtraining Men from what is wrong, and leading them to what is right: ſo that the firſt Hemiſtic may be rendered --- CONCERNING THE KNOWLEDGE OF WISDOM AND VIRTUE. From the Prepoſition בין is derived הבין, which ſignifies *to diſcern* between oppoſites, as Truth and Falſhood, Good and Evil, and therefore להבין אמרי בינה is, CONCERNING THE DISCERNMENT OF THE WORDS OF UNDERSTANDING, i. e. *of ſound Doctrine.*

V. 3. *To receive the Inſtruction of Wiſdom, Juſtice, and Judgment, and Equity.* לקחת מוסר השכל — צדק ומשפט ומישרים:] The Verb לקח, whoſe Infinitive is קחת, ſignifies not ſimply *to receive*; but *to receive*, ſo as *to obey* or *improve*. See Ch. XXIV. 32. Jer. VII. 28. &c. צדק ſignifies *Juſtice*, which conſiſts in giving to all, both God and Man, their ſtrict due; משפט ſeems to denote properly *the Preſcriptions of the written Law*, human and divine; and מישרים *what is ſtrait* or *even, according to the Rule of Right Reaſon* and *Equity*: ſo that this Verſe may be rendered --- CONCERNING THE IMPROVEMENT OF MORAL DISCIPLINE IN THE WISE PRACTICE OF JUSTICE, LAW, AND EQUITY.

V. 4. *To give Subtilty to the ſimple, to the young Man Knowledge and Diſcretion.* לתת לפתאים ערמה — לנער דעת ומזמה:] פתאים ſtands for *weak ſilly Perſons*, who are eaſily impoſed upon; ערמה is the oppoſite Quality taken in a good Senſe, which may be properly called *Prudence*, as Ch. VIII. 5, 12. for *Subtilty* is generally uſed in a bad Senſe for *Craft* and *Cunning*. What giddy Youth generally wants is a *Knowledge* of Things, founded upon *Obſervation* and *Thought*; and thus much is implied in the Words דעת and מזמה, taken as an Hendyadis; the latter of which comes from זמם, *to conſider*, or *think with a fixed Attention*. This Verſe may then be rendered —— CONCERNING THE FURNISHING OF THE SIMPLE WITH PRUDENCE, AND OF THE YOUNG MAN WITH CONSIDERATE KNOWLEDGE: *i. e.* laying down for them ſuch Rules and Precepts as may ſupply the Place of thoſe uſeful Qualities, in which they are reſpectively moſt deficient.

V. 5.

V. 5. *A wiſe* Man *will hear, and will increaſe Learning: and a Man of Underſtanding ſhall attain unto wiſe Counſels.* — ישמע חכם ויוסף לקח ונבון תחבלות יקנה :] Or, THE WISE WILL HEAR AND INCREASE WHAT IS RECEIVED, (or, IMPROVE IN LEARNING) AND A MAN OF UNDERSTANDING WILL AVAIL HIMSELF OF WISE COUNSELS.

V. 6. *To underſtand a Proverb and the Interpretation*; — להבין משל ומליצה] Rather — BY CONSIDERING A PROVERB AND IT'S FIGURATIVE SENSE.

V. 17. *Surely in vain the Net is ſpread in the Sight of any Bird.* כי חנם מזורה הרשת — בעיני כל בעל כנף :] The Hemiſtics ought I think to be thus diſtinguiſhed --- SURELY THAT NET IS SPREAD IN VAIN, which is IN THE SIGHT OF ANY BIRD.

V. 32. *For the turning away of the ſimple ſhall ſlay them:* כי משובת פתים תהרגם] Rather — THE BACKSLIDING — as in all other Places.

CHAP. II.

V. 2. *So that thou incline thine Ear unto Wiſdom,* and *apply thine Heart to Underſtanding:* להקשיב לחכמה אזנך — תטה לבך לתבונה :] Inſtead of the Copulative "and" the Conjunction אם is to be ſupplied from the laſt Verſe, and prefixed to the Beginning, thus — If WHILST THINE EAR HEARKENETH UNTO WISDOM, THOU INCLINE THINE HEART TO UNDERSTANDING:

V. 7. *He layeth up ſound Wiſdom for the righteous:* he is *a Buckler to them that walk uprightly.* וצפן לישרים תושיה — מגן להלכי תם :] Rather --- AND HE LAYETH UP SOLID HAPPINESS (or TRUTH) FOR THE RIGHTEOUS: HE GIVETH it TO THEM &c.

V. 9. — *and Equity*; yea, *every good Path.* ומישרים כל מעגל טוב :] This Hemiſtic ought not to make more than one Sentence, thus --- AND THE RECTITUDE OF EVERY GOOD PATH. Moſt of the old Verſions read ומישרי.

V. 12. *To deliver thee from the Way of the evil* Man; להצילך מדרך רע] Rather — DELIVERING THEE FROM THE EVIL WAY, or THE WAY OF THE WICKED: So alſo V. 16.

— *from the Man that ſpeaketh froward Things.* מאיש מדבר תהפכות :] Rather — FROM EVERY ONE &c. becauſe all the Verbs which follow are in the Plural.

CHAP.

CHAP. III.

V. 4. *So ſhalt thou find Favour, and good Underſtanding in the Sight of God and Man.* ומצא חן ושכל טוב — בעיני אלהים ואדם :] Rather --- SO SHALT THOU FIND FAVOUR AND GOOD SUCCESS &c. The Verb שכל has this Senſe, Deut. XXIX. 9. Joſh. I. 7, 8. 1 Kings II. 3. &c.

V. 8. *It ſhall be Health to thy Navel,* — רפאות תהי לשרך] The LXX, Syriac, and Arabic Verſions ſeem to have read לבשרך, TO THY FLESH; for בשר is ſometimes thus uſed: ſee Ch. IV. 22. We have a like Antitheſis, where *Fleſh* is oppoſed to *Bones*. Pſ. XXXVIII. 3. &c.

V. 18. *She* is *a Tree of Life to them that lay hold upon her; and happy* is every one *that retaineth her.* — עץ חיים היא — למחזיקים בה ותמכיה מאשר :] The Conſtruction our Verſion gives to the laſt Hemiſtic is unjuſtifiable, as it joins a ſingular to a plural, beſides the Enallage of Numbers it creates between the two Sentences in the Verſe: I would therefore render it --- AND SHE GUIDES (or, DIRECTS) THEM THAT RETAIN HER; the ה formative of the feminine having by ſome Accident dropped out of the Text.

V. 24. *When thou lieſt down thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy Sleep ſhall be ſweet.* אם תשכב לא תפחד — ושכבת וערבה שנתך :] It is not probable that Solomon would uſe the ſame Word in both the Hemiſtics. If we look into the old Verſions, we ſhall find that they all, except the Chaldee, read in the firſt Hemiſtic תשכך: whoſe Lection I would therefore adopt, and render — WHEN THOU ART SUNK DOWN, THOU SHALT NOT BE AFRAID; NAY, THOU SHALT LIE DOWN &c.

V. 32. — *but his Secret* is *with the righteous.* ואת ישרים סודו :] Rather --- BUT HIS COUNSEL IS WITH THE RIGHTEOUS. As Pſ. LV. 14. LXXXIII. 3.

V. 35. — *but Shame ſhall be the Promotion of Fools.* וכסילים מרים קלון :] Rather, with the Margin — SHAME EXALTETH FOOLS; or, ſtill better, EXPOSETH TO PUBLIC VIEW: except this be ſaid ironically.

CHAP.

CHAP. IV.

V. 3. *For I was my Father's Son, tender and only* beloved *in the Sight of my Mother.* : כי בן הייתי לאבי רך — ויחיד לפני אמי] Rather --- FOR I WAS A SON TENDER TO MY FATHER, AND A DARLING IN THE SIGHT OF MY MOTHER. By this Conſtruction one Hemiſtic reflects Light upon the other. יחיד ſignifies both *an only one* and *a Darling:* the Reaſon of which is obvious.

V. 18. *But the Path of the juſt* is *as the ſhining Light, that ſhineth more and more unto the perfect Day.* וארח צדיקים כאור נגה — הולך : ואור עד נכון היום] Rather — AS A SHINING LIGHT, THAT GOETH FORTH AND SHINETH LIKE THE PERFECT DAY, or *the Day in it's Meridian Brightneſs.* See עד thus uſed, Nah. I. 10. 1 Chron. IV. 27.

V. 22. — *and Health to all their Fleſh.* : ולכל בשרו מרפא] Rather --- AND THEY (viz. *my Words* or *Sayings*) BEAR TIDINGS OF HEALTH TO ALL: *i.e.* are replete with wholeſome and ſalutary Counſels.

V. 23. *Keep thy Heart with all Diligence; for out of it* are *the Iſſues of Life.* : מכל משמר נצר לבך — כי ממנו תוצאות חיים] Rather — THE GOINGS FORTH (or perhaps, THE PROGRESS) OF LIFE: *i.e.* (as it is added in the old Verſion) "as the Heart is pure or corrupt, ſo "is the whole Courſe of a Man's Life."

CHAP. V.

V. 3. *For the Lips of a ſtrange Woman* — כי — שפתי זרה] Ought not זרה here, and in the other Places where it occurs in this Book, to be rendered A DEBAUCHED or LEWD WOMAN; for the Import of the Word is — ONE WHO IS ALIENATED in her Affections, *viz.* from her Huſband, or from her God?

V. 6. *Leſt thou ſhouldeſt ponder the Path of Life, her Ways are moveable,* that *thou canſt not know* them. ארח חיים פן תפלס — נעו מענלתיה : לא תדע] The firſt Hemiſtic does not well connect with the latter, or the Context, in our Verſion; and that becauſe our Tranſlators aſſign a wrong Perſon to the Verb: for תפלס is equally *the 2d. Per. maſc.* or *the*

the 3d. fem. of the Future, as every *Tyro* knows. This Overſight is the more remarkable, as they had doubtleſs the old Verſion before them, which renders the Word properly, thus —— SHE WEIGHETH NOT THE WAY OF LIFE: HER PATHS ARE MOVEABLE; THOU CANST NOT KNOW them.

V. 8. *Remove thy Way far from her,*—הרחק מעליה דרכך] This Expreſſion is harſh, either in the Proper, or the Figurative, Senſe. I would therefore either render with the old Verſion —— KEEP THY WAY FAR FROM HER; or, KEEP FROM HER in THY WAY.

V. 9. *Leſt thou give thine Honour unto others,*—פן תתן לאחרים הודך] אחרים does not ſeem to be a Noun in this Place, but the Participle preſent; which I would render *(Leſt thou give up &c.)* TO THE IDLE, as Deut.VII.10. XXIII. 21. &c. AND THY YEARS TO THE UNRELENTING; meaning the jealous Huſband. See Chap. VI. 33, 34, 35. which may be conſidered as a Kind of Paraphraſe upon this Verſe.

V. 14. *I was almoſt in all Evil, in the midſt of the Congregation and Aſſembly.* כמעט הייתי בכל רע — בתוך קהל ועדה:] As the Words *Congregation* and *Aſſembly* are generally uſed in a good Senſe for *religious Meetings*, and the Meaning here ſeems directly oppoſite; I would render the latter Hemiſtic thus — IN THE MIDST OF COMPANY AND THE MULTITUDE. See the firſt Word ſo rendered, Gen. XXXV. 11. and the latter, Pſ. LXVIII. 30.

V. 15. *Drink Waters out of thine own Ciſtern; and running Waters out of thine own Well.* שתה מים מבורך — ונוזלים מתוך בארך:] The latter Hemiſtic ought to be rendered —— AND STREAMS (or, STREAMING DRAUGHTS) FROM THE BOTTOM OF THINE OWN WELL. מתוך has this Senſe by Conſtruction, Zech. V. 4. where it is ſaid *that the Curſe ſhall remain in the midſt* (*i. e.* ſhall penetrate INTO EVERY, THE MOST DISTANT, PART) *of the Houſe.* What is meant by this Allegory is explained at Ver. 18, 19, 20. There we find the Key to unlock this Proverb; which is hereby reſtrained to *the Marriage Bed, and connubial Benevolence.* It does not ſeem therefore to be a general Maxim (according to the old Verſion) relative to Sobriety and Charity.

V. 16. *Let thy Fountains be diſperſed abroad,* — יפצו מעינתיך חוצה] I would here render מעינתיך THY SPRINGS, to diſtinguiſh it from מקורך

מקורך (at V. 18.) which is alſo tranſlated *Fountain*; not merely on Account of the Sound, but becauſe a different Sentiment is thereby conveyed: the firſt being *the Effects*, the latter *the Cauſe*. For Solomon himſelf interprets the מקור, *or Fountain*, by THE WIFE; and by Parity of Reaſon we may conclude, that *the Springs*, or RIVULETS, here mentioned muſt mean THE CHILDREN, produced from that Union. And if there ſtill could remain any Doubt, the next Verſe muſt I think intirely remove it: which ſays, *Let them be only thine own, and not Strangers with thee*; and ſeems capable of no other Interpretation, than that of an Exhortation TO KEEP THE BED OF WEDLOCK UNDEFILED.

V. 19. Let her be as *the loving Hind, and pleaſant Roe:* — אילת אהבים ויעלת חן] Rather — THE BELOVED HIND, AND FAVOURITE ROE. The Compariſon is here very appoſite; for it is well known, that all the Males of the Deer Kind are remarkably fond of their Females at the Time in which the ιμερος operates; and, though at other Seaſons timid Animals, they will then, at the Hazard of their Lives, encounter any Danger, rather than forſake their beloved Partners.

—*and be thou raviſhed always with her Love.* באהבתה תשגה תמיד:] The Verb שגה in all other Places, beſides this and the next Verſe, ſignifies *to err*, or *go aſtray*: ſee V. 23. but the Senſe in Arabic of شجا is *Lætitiam attulit, anxius fuit, illum exhilaravit.*

V. 22. — *and he ſhall be holden with the Cords of his Sins.* ובחבלי חטאתו יתמך:] In the Margin — *his Sin*; which is right according to the preſent Lection: but the correſponding Word and all the old Verſions point out חטאותו.

CHAP. VI.

V. 1. *My Son, if thou be Surety for thy Friend,* — בני אם ערבת לרעך] This Maxim againſt being Surety for a Friend (which Solomon inculcates in different Places) ſeems to favour more of œconomical Prudence than of Benevolence. It borders upon a Saying of Thales, mentioned by Diogenes Laertius — εγγυα, παρα δε ατης. He means I ſuppoſe hereby to recommend the greateſt Circumſpection before we become bound for any one, and not to forbid this Act of Friendſhip abſolutely in all Caſes whatever. See the Note Job. XVII. 3.

V. 5. *Deliver thyſelf as a Roe from the Hand* of the Hunter, הנצל כצבי מיד] Our Tranſlators ſeem to have thought that the Word ציד had

had dropped out of the Text: but I think it is more probable that there is only the ץ wanting; and that the Word was originally מציד --- DELIVER THYSELF AS A ROE FROM THE HUNTER: for by this Reading the Hemiſtics correſpond better in Length; and it ſeems to have been the Reading of all the old Verſions, except the Vulgate.

V. 8. *Provideth her Meat in the Summer* — [תכין בקיץ לחמה — Modern Naturaliſts ſeem to queſtion this Fact: but it may be thought ſufficient for the Purpoſe, if it were in Solomon's Time but a popular Notion. See the Note on Pſ. CXXI. 6. and Ray, on the Creation, &c. (Part I. P. 135.) His Words are — "Another Inſect noted for her "Prudence, in making Proviſion for the Winter, propoſed by Solo- "mon to the Sluggard for his Imitation, is the Ant, which (as all Na- "turaliſts agree) hoards up Grains of Corn againſt the Winter for her "Suſtenance: and is reported by ſome to bite off the *Germen* of "them, leſt they ſhould ſprout by the Moiſture of the Earth; which "I look upon as a mere Fiction: neither ſhould I be forward to credit "the former Relation, were it not for the Authority of Scripture; "becauſe I could never obſerve any ſuch ſtoring of Grain by our "Country Ants." The Author referred to by Ray is Pliny, B. X. Ch. 72. See alſo B. XI. Ch. 30. Ælian in ſeveral Places confirms the Account of the Induſtry of the Ant. B. II. Ch. 25. B. VI. Ch. 43. &c. So likewiſe the Poets,

Hic nos frugilegas aſpeximus agmine longo
Grande onus exiguo formicas ore gerentes,
Rugoſoque ſuum ſervantes cortice callem. Ovid. Met. B. VIII. 624.

So Horace in the firſt Satyr — V. 32.

Parvula, nam exemplo eſt, magni formica laboris;
Ore trahit quodcunque poteſt, atque addit acervo
Quem ſtruit, haud ignara ac non incauta futuri.

And Virgil, —— *populatque ingentem farris acervum*
(Curculio, atque) inopi metuens formica ſenectæ. Georg. B. I. V. 184.

Ac veluti ingentem formicæ farris acervum
Cum populant, hyemis memores, tectoque reponunt:
It nigrum campis agmen, prædamque per herbas
Convectant calle anguſto; pars grandia trudunt
Obnixæ frumenta humeris: pars agmina cogunt,
Caſtigantque moras; opere omnis ſemita fervet. Æneid. IV. V. 402.

V. 10.

V. 10. Yet *a little Sleep, a little Slumber,* מעט שנום מעט תנומום] By the Plurals being uſed here ſeems to be implied *Sleep and Slumber often repeated* at different Intervals. The Apoſtrophe from the Preceptor to the Sluggard is beautiful.

V. 11. *So ſhall thy Poverty come* —— ראשך — ובא] The Senſe ſeems to require that the ו in this Place ſhould be conſidered as an adverſative Conjunction; or an illative one, as in the old Verſion.

V. 12. *A naughty Perſon, a wicked Man, walketh with a froward Mouth.* : אדם בליעל איש און — הלך עקשות פה] Rather — A BASE (or WORTHLESS) FELLOW IS A WICKED MAN, WALKING &c. This Conſtruction ſeems more agreeable to the Genius of the oriental Languages; which have ſeldom two Subjects put in Appoſition; and to the Nature of Hemiſtics, each of which almoſt univerſally contains a Propoſition.

V. 26. *For by Means of a whoriſh Woman* a Man is brought *to a Piece of Bread:* — כי בער אשת — זונה עד ככר לחם] Rather — FOR BY MEANS OF A WOMAN, THE FORNICATOR is brought TO A PIECE OF BREAD. For זונה may as well be here conſidered as the Participle preſent, as a Noun.

—— *and the Adultereſs will hunt for the precious Life.* ואשת איש נפש יקרה תצוד :] Rather, by Way of *αυξησις* — YEA, THE ADULTERESS WILL HUNT FOR THE PRECIOUS LIFE.

V. 30. Men *do not deſpiſe a Thief, if he ſteal to ſatisfy his Soul, when he is hungry.* : לא יבוז לגנב כי יגנוב — למלא נפשו כי ירעב] Rather, I think --- IS NOT A THIEF TAKEN WHEN HE STEALETH; THOUGH HE LONG TO SATISFY HIS APPETITE? This Conſtruction preſerves the Hemiſtics diſtinct from each other, and conveys a clearer Senſe than the other. Inſtead of יבוז, which has no Antecedent, and is beſides a Verb foreign to the Purpoſe, I read יבז with all the old Verſions; and give רעב the Senſe of *longing* (to avoid Tautology in the next Words) for *to hunger and thirſt after* Righteouſneſs &c. is *to long earneſtly* for that particular Thing.

V. 32. — *he* that *doeth it, deſtroyeth his own Soul.* משחית נפשו] : הוא יעשנה] Rather --- HE that EMBRACETH HER, or HATH COMMERCE WITH HER. See Ezek. XXIII. 3, 8, 21.

V. 34. *For Jealouſy* is *the Rage of a Man:* — כי קנאה חמת גבר] Rather --- FOR THE RAGE OF A MAN (or rather, OF THE HUSBAND) IS MOVED BY JEALOUSY.

CHAP. VII.

V. 2. — *and my Law as the Apple of thine Eye.* : וחורתי כאישון עיניך] Rather --- AND let MY LAW be AS THE PUPIL OF THINE EYES.

V. 3. *Bind them upon thy Fingers,* — קשרם על אצבעותיך] Solomon could not mean that this Precept ſhould be underſtood literally, any more than the next, *write them upon the Table of thine Heart*; and yet it was upon ſuch Texts as theſe (ſee Exod. XIII. 16. Deut. VI. 5. XI. 18.) that the Phariſees founded their Practice of binding *Philacteries* upon their Foreheads. And hence perhaps alſo the popular Phraſe among us *of having a Thing at the Finger's End*, when we are perfectly acquainted with it.

V. 11. *She* is *loud and ſtubborn,* — המיה היא וסרורת] Rather — SHE CANNOT REST QUIET, BUT BACKSLIDETH. The Verb המה ſignifies *to be diſquieted, hurried,* or *violently agitated:* and the primary Senſe of סרר is *to go backward* or *backſlide.* This Senſe is in perfect Harmony with the next Hemiſtic, —— *her Feet abide not in her Houſe.* Beſides that *the being loud and ſtubborn* are Qualities which do not correſpond with *the meretricious Arts of captivating.*

V. 14. I have *Peace Offerings with me*; — זבחי שלמים עלי] That is, "I have an Entertainment, or Feaſt, at my Houſe:" for in theſe Sorts of Sacrifices the Perſon that offered reſerved a Part of the Victim for convivial Purpoſes. See the Note Pſ. LXIX. 22. and Ch. XVII. 1.

V. 15. — *diligently to ſeek thy Face, and I have found thee.* לשחר פניך ואמצאך :] Rather — TO SEEK THEE, or THY COMPANY: for פני has frequently theſe Senſes.

V. 16. — *with carved* Works, *with fine Linen of Egypt.* חטבות אטון מצרים :] Rather (I think with all the ancient Verſions) —— with TAPESTRY OF THE TEXTURE OF EGYPT. For חטב in Chaldee ſignifies, *effigiavit, figuravit, figuris aliquid exornavit,* &c: and in reſpect to אטון, as it occurs in no other Place, and no Aſſiſtance is to be derived in the Eaſtern Languages, we

we can follow no better Guide than the old Verſions; except we give it the Senſe of אהל, which in Coptic ſignifies, *Incenſum, Aroma*; (and this may not be thought improper, as it relates to ſome coſtly Egyptian Manufacture;) in this Caſe, the Hemiſtic ought to be rendered --- with PERFUMED TAPESTRY, or COVERLETS FROM EGYPT. The next Verſe may be thought to countenance this Senſe. Note, that as the Word מרבדים in the preceding Hemiſtic (which is another *απαξ λεγομενον*) is rendered *Tapeſtry*, I would give it the Senſe of *Blankets* with the old Verſions, and from the Arabic ربد, which ſignifies, *diverſicolores lanæ partes*, or ربدة, *Manipulus lanæ, Panniculus.*

V. 18. *Come, let us take our fill of Love unto the Morning; let us ſolace ourſelves with Loves.* לכה נרוה דדים — עד הבקר נתעלסה באהבים:] Thus I think the Hemiſtics ought to be rendered — COME, LET US TAKE OUR FILL OF LOVE; LET US SOLACE OURSELVES WITH ARDENT LOVE UNTIL THE MORNING. I give אהבים the Force of the Superlative, becauſe the Hebrews having properly no ſuch Degree of Compariſon, expreſs it by an additional Particle, or by a Repetition of the ſame Word, or by a Plural.

V. 21. *With her much fair Speech ſhe cauſed him to yield;* — המתי לקחה ברב] Rather — BY THE MULTITUDE OF HER ALLUREMENTS SHE PERVERTED HIM, BY THE FLATTERY OF HER LIPS SHE SEDUCED HIM. *Allurements* is a Word not only more expreſſive, as it extends to Signs, Acts and Geſtures, but is more immediately connected with the Verb לקח, *to catch*. So in Engliſh the Words *Lure*, or *Allure*, (ſomething ſet up to entice Birds, or other Things, to it) are derived from a Verb of the ſame Senſe as the Hebrew.

CHAP. VIII.

V. 2. *She ſtandeth in the Top of high Places, by the Way in the Places of the Paths.* בראש מרמים עלי דרך — בית נתיבת נצבה:] This Verſe would I think be more juſtly tranſlated thus — SHE is ON THE TOP OF EMINENCES NEAR THE ROAD; SHE STANDETH IN THE HIGHWAYS. I ſupply the Verb Subſtantive in the firſt Hemiſtic, as ſome Verb is there wanted; or connect this with the preceding Verſe, thus --- DOTH NOT UNDERSTANDING PUT FORTH HER VOICE FROM THE TOP OF EMINENCES &c?

V. 3.

V. 3. *She crieth at the Gates* —— תרנה — ליד שערים] Rather — BY THE SIDE OF THE GATES, as in ſeveral other Places: which correſponds to לפי and מבוא, AT THE ENTRANCE, and AT THE THRESHOLD, immediately after.

V. 5. *O ye ſimple, underſtand Wiſdom; and ye fools, be ye of an underſtanding Heart.* : הבינו לב — וכסילים הבינו פתאים ערמה] Rather --- O YE SIMPLE, DISCERN PRUDENCE; AND, YE FOOLS, UNDERSTAND JUDGMENT. For ערמה ſeems to have this Senſe here, and is ſo rendered at V. 12. See Ch. I. 4. And לב is uſed figuratively for *Judgment* or *Diſcretion*; ſee Ch. VI. 32. XIV. 33. &c.

V. 6. — *and the Opening of my Lips* ſhall be *right Things.* ומפתח : שפתי מישרים] Rather—WITH RIGHT THINGS, or WITH EQUITY. For the מ prefixed to ישרים is here a Prepoſition; which is wanted to complete the Senſe: or, by conſtruing ומפתח as the Participle *Benoni*, thus --- AND OPEN MY LIPS WITH EQUITY.

V. 10. *Receive my Inſtruction, and not Silver*; — קחו מוסרי ואל כסף] Rather --- RECEIVE MY INSTRUCTION WITHOUT MONEY: thus is ואל rendered, Job. XII. 25. and ought to be Jer. XVII. 11.

V. 13. *The Fear of the Lord* is *to hate evil:* — יראת יהוה שנאת רע] Wiſdom, which is here perſonified, ſpeaks in the preceding Verſe in the firſt Perſon, ſo likewiſe in this Verſe, and throughout the Remainder of the Chapter. The religious Precept before us (though moſt worthy to be inculcated) muſt therefore appear to be here unſeaſonable; whence I conclude that Solomon did not put theſe Words in her Mouth: but made her ſay יראתי, and שנאתי, *viz.* I FEAR THE LORD; I HATE THE EVIL OF PRIDE AND ARROGANCY; BOTH THE WICKED PATH, AND THE PERVERTED MOUTH, DO I HATE.

V. 16. *By me Princes rule, and Nobles,* even *all the Judges of the Earth.* : בי שרים ישרו — ונדיבים כל שפטי ארץ] The latter Hemiſtic ought I think to be thus rendered — AND THE NOBLES are ALL GOVERNOURS OF THE EARTH. The Verb שפט is uſed for *governing*. 2 Chron. I. 10. Gen. XIX. 9. &c.

V. 19. — *and my Revenue than choice Silver.* : ותבואתי מכסף נבחר] Rather — MY PRODUCE; which anſwers better to MY FRUIT in the preceding Hemiſtic.

V. 21.

V. 21. *That I may cauſe thoſe that love me to inherit Subſtance; and I will fill their Treaſures.*] The latter Hemiſtic — ואוצרתיהם אמלא: might be rendered — WHOSE TREASURES I WILL SURELY FILL.

V. 22. *The Lord poſſeſſed me in the Beginning of his Way;* — יהוה קנני ראשית דרכו] Rather — THE LORD POSSESSED ME when HE FIRST WENT FORTH: *viz.* when He exerted Himſelf in the Work of Creation.

V. 26. *While as yet he had not made the Earth, nor the Fields:* עד לא עשה ארץ וחוצות] The uſual Signification of חוץ is *a Street*, as in the Margin; but that of *Fields* is not much better: in either Caſe we may conclude this could never have been Solomon's Idea. The Chaldee, Syriac, and Vulgate have here *the Rivers:* but that does not yet ſeem to come up to the Thing intended. I would therefore give this Word the Senſe of حوض *Piſcina, Conceptaculum aquæ majus*; and underſtand by it THE GRAND COLLECTION OF WATERS, which were mixed with the Firmament at the Creation of the World, to which Moſes gives no particular Name. This Interpretation agrees with the whole Context.

—— *nor the higheſt Part of the Duſt of the World.* ראש עפרות תבל:] What Idea can be affixed to theſe Words, I cannot conceive. In the old Verſion there is no Note; which ſeems to be a tacit Acknowledgment of the Tranſlators' Ignorance of the Meaning. I would therefore with Submiſſion propoſe this Verſion — NOR THE FIRST PART OF THE WORLDS OF THE UNIVERSE. Now עפר frequently ſignifies this *Earth* that we Inhabit, the ſame as ארץ. Solomon does not uſe this latter Expreſſion, probably becauſe it goes immediately before. He uſes the Plural, I imagine, becauſe he wanted to give an Idea of other *Earths* or *Worlds* beſides, *viz.* the whole Planetary Syſtem. And the Hebrew has no other Word to expreſs thoſe ſpacious Regions, in which they all move, than תבל.

CHAP. IX.

V. 9. *Give* Inſtruction *to a wiſe* Man, *and he will yet be wiſer:* — תן לחכם ויחכם עוד] Rather — DIRECT THE WISE &c. The Verb נתן has that Senſe, Iſa. LXI. 8.

V. 12. *If thou be wiſe, thou ſhalt be wiſe for thyſelf: but* if *thou ſcorneſt, thou alone ſhalt bear* it. אם חכמת חכמת לך—ולצת לבדך תשא:]

The

The LXX, Syriac, and Arabic, Verſions add after *thyſelf* — AND TO THY FRIENDS: probably becauſe *others beſides the wiſe* Man receive Benefit from his Wiſdom. But the Senſe of the Maxim ſeems to be this — "If thou art truly religious, thou thyſelf ſhalt fare the better "for it: but if thou art a Scorner, thou ſhalt alſo ſuffer in thine own "Perſon:" לבדך, *ſeparately*, and *diſtinctly*, from any Evil it may occaſion to others. This is the true Senſe of לבדך, ſee Pſ. LI. 4. It is remarkable that the three Verſions abovementioned ſubjoin here the following Hemiſtics: which I ſhall not attempt to reſtore to their original Hebrew; (as that might be deemed too preſumptuous an Attempt;) but content myſelf with tranſlating their Verſions, which are to the following Effect,

HE that *TRUSTETH IN FALSEHOOD FEEDETH THE WINDS: HE ALSO PURSUETH THE BIRDS OF THE AIR:*

HE FORSAKETH THE WAY OF HIS OWN VINEYARD; AND FORGETTETH THE PATHS TO HIS FIELD:

THAT HE MAY WANDER THROUGH DESOLATE AND PARCHED PLACES, WHERE there is *NO WATER TO QUENCH THE THIRST, AND HE GATHERETH WITH HIS HANDS UNPROFITABLENESS.*

As theſe Hemiſtics were doubtleſs in their Copies, (which in this reſpect ſeem to have been better than thoſe which have come down to us,) and they have beſides all the internal Marks of Genuineneſs, I would reſtore them in our Verſion, but diſtinguiſh them by Brackets, and another Character.

V. 13. —*ſhe is* ſimple, פתיות] This Word occurs only in this Place: but we may notwithſtanding conclude that it is the feminine Plural of פתי, which is rendered SIMPLICITY, Ch. I. 22. The Abſtract is here, as it often is, put for the Concrete, and the Plural uſed for the Superlative, in the ſame manner as חכמות, *the moſt excellent Wiſdom*, Pſ. XLIX. 3. Ch. I. 20. IX. 1. &c. The Word therefore ſignifies SHE IS SIMPLICITY ITSELF IN THE HIGHEST DEGREE, yet ſhe ſitteth &c. or ſhe alſo ſitteth &c. *i. e.* as well as Wiſdom. See הומיה explained, Ch. VII. 11.

V. 16. —*and as for him that wanteth Underſtanding, ſhe ſaith to him.* וחסר לב ואמרה לו:] Neither the preſent Lection of the Hebrew ſeems genuine, nor is our Verſion exact. I would therefore read —לבו אמרה— and render, AND TO HIM THAT IS BEREAVED OF HIS UNDERSTANDING, SHE SAITH &c. or omit the ו as in V. 4.

V. 17.

V. 17. —*and Bread* eaten *in ſecret is pleaſant.* ולחם סתרים ינעם׃] Rather — AND THE BREAD OF CONCEALMENT (or, THE BREAD WITHHOLDEN) IS PLEASANT; *i. e.* "the Bread procured by clandeſtine and indirect Means;" anſwerable to THE STOLEN WATERS of the preceding Hemiſtic. The Meaning of this *Adage*, couched under two ſimilar Phraſes, is but too obvious, conſidering from whoſe Mouth it iſſues.

V. 18. *But he knoweth not that the dead* are *there*; — ולא ידע כי רפאים שם] See the Word רפאים explained, Job. XXVI. 5.

CHAP. X.

V. 1. *The Proverbs of Solomon.* משלי שלמה׃] Theſe detached Words are I imagine a Maſſoretical Gloſs, ſuch as we have ſeen, Job XXXI. 40. and Pſ. LXXII. 20. They were probably placed in the Margin originally by the latter Jews, to denote ſome particular Diviſion of this Book. Our old Verſions properly conſider them as a Title, and diſtinguiſh them by capital Letters. This, however, is certain, that no old Verſion, except the *Targum*, acknowledges them.

V. 3. —*but he caſteth away the Subſtance of the wicked.* והוות רשעים יהדף׃] Rather — BUT HE DRIVETH OFF THE MISCHIEF OF THE WICKED, *i. e.* "from the righteous," juſt mentioned; or, HE THRUSTETH AWAY (*viz.* from himſelf) THE DEPRAVITY OF THE WICKED. The Senſe our Verſion gives הוות ſeems very appoſite: but there is no Authority for it.

V. 4. *He becometh poor that dealeth* with *a ſlack Hand:* ראש עשרה כף רמיה] Rather — THE DECEITFUL (or, THE SLOTHFUL) HAND MAKETH POOR; as in the old Verſion, and as the Antitheſis in the next Clauſe points out.

V. 6. —*but Violence covereth the Mouth of the wicked.* ופי רשעים יכסה חמס׃] Rather — BUT THE MOUTH OF THE WICKED CLOKETH (or, EXTENUATETH) VIOLENCE; as V. 12. Ch. XXVIII. 13. or, PASSETH it BY, and *buries it in Oblivion*, as Ch. XVII. 9. The 11th Verſe countenances this Conſtruction.

V. 8. —*but a prating fool ſhall fall.* ואויל שפתים ילבט׃ לבט occurs only here and Hoſ. IV. 14. but the Arabic Verb لبط, *in terram conjecit*, confirms this Senſe.

V. 9. — *but he that perverteth his Ways ſhall be known.* ומעקש דרכיו יודע :] Rather — SHALL BE DETECTED; as Pſ. LXXVII. 19.

V. 10. *He that winketh with his Eye cauſeth Sorrow :* — קרץ עין יתן עצבת] Rather, I think — HE THAT WINKETH WITH HIS EYE SHALL BE PUT TO SORROW. This Proverb is explained by Ch. VI. 13, 14, 15. where the ſame Expreſſion occurs, and it is added that he meditates Miſchief, though he ſeems to conſent by the Motion of his Eyes, and other ſignificative Geſtures. I conſtrue יתן as the Participle *Hophal*; (as Lev. XI. 38. Numb. XXVI. 54, &c.) becauſe the Paralleliſm of the next Verſe ſeems to require it. The Copulative Particle which follows ought to be rendered, AND.

V. 14. — *but the Mouth of the fooliſh* is *near Deſtruction.* ופי אויל מחתה קרבה :] Rather — BUT THE MOUTH OF THE FOOLISH PRODUCETH DESTRUCTION: for קרב is here a Verb in *Pihel*, and is thus rendered, Iſai. XLI. 21. See alſo Pſ. LXV. 4. But as פי is of the Maſculine Gender, I would remove the ה from קרבה to the Beginning of the next Word; where, though it already begins with that Letter, there is no Objection againſt receiving it: for the ה articular is prefixed to all Sorts of Words, except Proper Names, Pronouns of the firſt and ſecond Perſon, and undeclinables.

V. 15. *The rich Man's Wealth* is *his ſtrong City: the Deſtruction of the poor* is *their Poverty.* [הון עשיר קרית עזו — מחתת דלים רישם :] I read here with the LXX, Syriac, and Arabic Verſions — עז ומחתת — and render --- THE RICH MAN'S WEALTH IS A STRONG CITY: BUT THE DREAD OF THE POOR IS THEIR POVERTY.

V. 17. *He* is in *the Way of Life that keepeth Inſtruction: but he that refuſeth Reproof erreth.* [ארח לחיים שומר מוסר — ועזב תוכחת מתעה :] Rather --- THE WAY OF LIFE KEEPETH INSTRUCTION: BUT THAT WHICH REJECTETH REPROOF, CAUSETH TO ERR.

V. 18. *He that hideth Hatred* with *lying Lips, and he that uttereth a Slander, is a Fool.* [מכסה שנאה שפתי שקר — ומוציא דבה הוא כסיל :] Rather, in two Hemiſtics, with all the ancient Verſions —— LYING LIPS are THE TRIBUTE OF HATRED &c. thus is מכסה rendered, Numb. XXXI. 28, 38. The Meaning ſeems to be, that a Perſon hated is often falſely aſperſed in his Reputation.

V. 20.

V. 20. — *the Heart of the wicked* is *little worth.* :לֵב רשעים כמעט] כמעט ſignifies literally — AS A LITTLE, OR THE LEAST, THING.

V. 21. *The Lips of the righteous feed many :* —שפתי צדיק ירעו רבים] Rather, I think --- THE LIPS OF THE RIGHTEOUS DO GOOD TO MANY; for the Verb רעה has that Senſe both in Chaldee and Syriac.

V. 22. *The Bleſſing of the Lord, it maketh rich :* בכרת יהוה היא תעשיר] Rather — is THAT WHICH MAKETH RICH. So alſo V. 24.

V. 25. — *but the righteous* is *an everlaſting Foundation.* וצדיק יסוד עולם :] Rather — BUT TO THE RIGHTEOUS is &c. Or, if we read יסד, with the LXX and Arabic, thus — BUT THE RIGHTEOUS IS ESTABLISHED FOR EVER.

V. 32. *The Lips of the righteous know what is acceptable : but the Mouth of the wicked* ſpeaketh *Frowardneſs.* שפתי צדיק ידעון רצון — ופי רשעים תהפכות :] It is not improbable that the ſecond י has dropped from ידעון, for the Senſe requires that it ſhould be in *Hiphil.* In that Caſe the Verſe would run thus --- THE LIPS OF THE RIGHTEOUS DECLARE WHAT IS ACCEPTABLE; BUT THE MOUTH OF THE WICKED, FROWARDNESS. All the old Verſions ſeem to read ידיעון.

CHAP. XI.

V. 13. *A Talebearer revealeth Secrets :* — הולך רכיל מגלה סוד] Rather --- A TALEBEARER WALKETH ABOUT REVEALING A SECRET.

V. 15. *He that is Surety for a Stranger ſhall ſmart* for it : *and he that hateth Suretiſhip is ſure.*] This latter Clauſe, *viz.* ושונא תוקעים בוטח ought doubtleſs to be rendered — BUT HE THAT HATETH &c. on account of the Oppoſition.

V. 19. *As Righteouſneſs* tendeth *to Life : ſo he that purſueth evil* purſueth it *to his own Death.* כן צדקה לחיים — ומרדף רעה למותו :] A Verb is manifeſtly wanted in this Verſe, as it appears by the Words ſupplied in our Verſion. But if we read כנה inſtead of כן, a Particle of Compariſon unneceſſary in this Place, the whole will be clear, and may be thus rendered — RIGHTEOUSNESS DIRECTETH TO LIFE : BUT THE PURSUIT OF EVIL, TO DEATH. The Vulgate read ſo.

Or thus, according to the preſent Reading, As RIGHTEOUSNESS UNTO LIFE, SO WICKEDNESS PURSUETH UNTO DEATH. See מרדף, the Participle *Pihel*, thus uſed, Deut. XXVIII. 22, 45. &c.

V. 20. ——*but* ſuch as are *upright in* their *Way*, are *his Delight*. ורצונו תמימי דרך :] Inſtead of ſupplying as many Words as thoſe that are already in the Text, I would render ſimply thus — BUT THEY THAT ARE OF AN UPRIGHT WAY, HIS DELIGHT; the Verb being underſtood from the preceding Hemiſtic, viz. *They that are of a froward Heart* are *an Abomination to the Lord.*

V. 21. Though *Hand* join *in Hand, the wicked ſhall not be unpuniſhed:* — יד ליד לא ינקה רע] I ſuſpect that יד ליד is a Miſtake for יליד, THE POSTERITY. If this Lection were admitted, the two Hemiſtics would correſpond exactly thus — THE POSTERITY OF THE WICKED SHALL NOT BE UNPUNISHED: BUT THE SEED OF THE RIGHTEOUS SHALL BE DELIVERED.

V. 25. *The liberal Soul ſhall be made fat:* — נפש ברכה תרשן] Rather — THE LIBERAL MAN &c. for *Soul* is uſed by a Synecdoche for *Man*, as Numb. IX. 10. XXXI. 19. &c. or — The Man of a LIBERAL SOUL — with the Margin.

V. 31. *Behold, the righteous ſhall be recompenſed in the Earth: much more the wicked and the Sinner.* הן צדיק בארץ ישלם — אף כי רשע וחוטא :] The united Particles אף כי ought doubtleſs to be rendered here, YEA ALSO, as Gen. III. 1. Neh. IX. 18. &c. For the Aſſertion that God puniſhes more the wicked, than He rewards the good, is not conſonant with our Idea of the Supreme Being, nor founded in Fact, either under the Theocracy, or in the more general Adminiſtration of Providence.

CHAP. XII.

V. 7. *The wicked are overthrown* —— הפוך רשעים] As הפוך muſt be either the Imperative or Infinitive, neither of which are ſuitable in this Place; it is very probable that the two laſt Letters have been tranſpoſed; for הפכו in the 2d Conj. ſignifies — *they overthrow themſelves*; which is the Senſe here wanted, and this Lection the ancient Verſions for the moſt part acknowledge.

V. 12. — *but the Root of the righteous yieldeth* Fruit. ושרש צדיקים יתן :] Rather — BUT THE ROOT OF THE RIGHTEOUS SHOOTETH FORTH, as Ezek. XXXI. 14. XXXVI. 8.

V. 13. *The wicked is ſnared*] See Ch. XXIX. 6.

V. 18. — *but the Tongue of the wiſe* is *Health*. ולשון חכמים מרפא :] Rather — A MEDICINE, as Ch. IV. 22.

V. 23. *A prudent Man concealeth Knowledge:* — אדם ערום כסה דעת] "Prudence requires that Knowledge ſhould be diſplayed only "on proper Occaſions; whereas the fool proclaimeth his inconſiderate "Thoughts, without regard to the Circumſtances of Time, Place, or "Perſons."

V. 24. — *but the ſlothful ſhall be under Tribute.* ורמיה תהיה למס :] It is remarkable that the Verb רמה, and it's Derivatives ſignify only *to deceive*, *Deceit*, and *deceitful:* but in this Book, they are uſed three Times beſides in the Senſe of *Slackneſs*, or *Idleneſs*. See Ch. X. 4. V. 27. and XIX. 15.

V. 26. *The righteous is more excellent than his Neighbour: but the Way of the wicked ſeduceth them.* יתר מרעהו צדיק — ודרך רשעים תתעם :] There ſeems to be no great Connection between theſe Hemiſtics in our Verſion; which is owing to the not giving יתר it's proper Signification. It may be derived from תור; or from נתר: in the firſt Caſe, the Hemiſtic ought to be thus rendered — THE RIGHTEOUS ENDEAVOURETH TO FIND OUT HIS FRIEND: *i. e.* "in order to "be uſeful to him:" and in the latter Caſe, thus — THE RIGHTEOUS MOVETH WITH ACTIVITY ON ACCOUNT OF HIS FRIEND; *i.e.* for the ſame benevolent Purpoſe; "But the wicked, unmoved by the "Feelings of Humanity, and inſenſible to ſocial Affection, continually "proceeds in the devious Path which tends to the Gratification of his "inordinate Appetite." According to the firſt Conſtruction here propoſed, מרעהו is a Subſtantive with only the Affix: but, according to the latter, it has beſides the Prepoſition prefixed; which is thus uſed, Exod. VI. 9. Deut. VII. 7. &c. Or יתר may be conſidered in a figurative Senſe for STRETCHING BEYOND; the Metaphor being taken from a Race, to which Life is often compared; in which the Righteous, purſuing his Way ſtrait forward with Vigour and Diligence, advanceth beyond others: but the Way, or Manners of the Wicked, pointing out Objects inconſiſtent with the main End which they ought

to

to have in View, cauſes them to deviate from the ſtrait Road, by which Means they come ſhort, and loſe the Prize. St. Paul (Phil. III. 14.) uſes the ſame Metaphor, and a Word very ſimilar to יתר; τοις δε εμπροσθεν ΕΠΕΚΤΕΙΝΟΜΕΝΟΣ, κατα σκοπον διωκω; STRETCHING AFTER *thoſe that are before, I puſh forward to the Mark.* Again, ſpeaking of his own Courſe of preaching the Goſpel, (2 Cor. X. 14.) he ſays, Ου γαρ ως μη εφικνουμενοι εις υμας, ΥΠΕΡΕΚΤΕΙΝΟΜΕΝ εαυτους, αχρι γαρ και υμων εφθασαμεν εν τω ευαγγελιω του Χριστου. *We did not* STRETCH OURSELVES FORWARD BEYOND our Line, *as not regularly coming to you; but we have been the firſt who have reached ſo far as you &c.* In the latter Clauſe, תתעם, CAUSETH THEM TO WANDER, correſponds with another Expreſſion uſed by the ſame Apoſtle in a like Senſe, 1 Cor. IX. 26. Εγω τοινυν ουτω τρεχω, ως ουκ αδηλως; where by αδηλως he evidently means, *running at random*, without minding whether he was in the ſtrait Path to the Goal. The Apoſtle is thought to have borrowed theſe Terms from the Grecian Games: but might he not have fetched them from the ſacred Writings belonging to his own Country, in which he ſeems to have been particularly converſant?

V. 28. *In the Way of Righteouſneſs* is *Life*; *and in the Path-way* thereof there is *no Death.* [בארח צדקה חיים — ודרך נתיבה אל מות:] This Verſe ought doubtleſs to be thus tranſlated — IN THE HIGHWAY OF RIGHTEOUSNESS IS LIFE: BUT IT'S BYE-PATH LEADETH TO DEATH. ארח is always uſed in a good Senſe: but נתיב ſometimes in a bad one. See Ch. I. 15. VII. 25. Hoſ. II. 6. By this Conſtruction the Verſe is cleared of all Difficulties, the Antitheſis is preſerved, and there is neither a Redundancy or Deficiency in the Words.

CHAP. XIII.

V. 1. *A wiſe Son* heareth *his Father's Inſtruction:* [בן חכם מוסר — ואב] Rather perhaps — A WISE SON IS INSTRUCTED by HIS FATHER: for מוסר may be conſidered here as the Participle *Pahul.*

V. 2. *A Man ſhall eat good by the Fruit of* his *Mouth: but the Soul of the Tranſgreſſors* ſhall eat *Violence.* [מפרי פי איש יאכל טוב — ונפש בגדים חמס:] Rather — EVERY GOOD MAN WILL EAT OF THE FRUIT OF THE WORD: BUT VIOLENCE COMFORTETH THE TRANSGRESSORS. Our Tranſlators ſeem here to have miſtaken the Senſe of the Text; and that which they ſubſtitute is involved in Obſcurity.

ſcurity. I join איש and טוב together in the Conſtruction, as the Syntax ſeems to require: and as the Phraſe EATING THE WORD OF GOD, for *ſtudying* and *digeſting* it, is ſcriptural, (ſee Jer. XV. 16. Ezek. III. 3.) I give פי the Signification *of the Word*, as our Verſion does, Numb. III. 16, 51. IV. 45. XXII. 18. XXXVI. 5. &c. which being left indefinite, and being often uſed for the Divine Commandments, may be ſo taken here, as well as דבר and מצוה, V. 13. And as a Verb is wanted in the latter Hemiſtic, I conſider נפש in that Light, and give it the Senſe it has, Exod. XXIII. 12. XXXI. 17. and 2 Sam. XVI. 14. or it may be conſidered as a Noun, but with the Idea of *Luſt*, or *Appetite*, (as Exod. XV. 9. Eccl. VI. 7.) thus — BUT THE LUST OF THE TRANSGRESSORS is for VIOLENCE, or VIOLENCE is THE LUST &c. In either Caſe the Senſe is the ſame, and the Antitheſis preſerved in every correſponding Member.

V. 3. *He that keepeth his Mouth, keepeth his Life:* — נצר פיו שמר נפשו] Rather — HE THAT WATCHETH OVER HIS MOUTH &c. for this is one of the Senſes of נצר, whence נצר, *a Watchman*, is derived: beſides as the Verbs in the Hebrew are different, ſo ought they to be in the Verſion.

V. 4. *The Soul of the Sluggard deſireth, and* hath *nothing:* מתאוה ואין נפשו עצל] Rather — THE SLUGGARD DESIRETH, BUT hath NOT HIS WILL; or *the Thing he deſireth:* ſo נפש frequently ſignifies. —— *but the Soul of the diligent ſhall be made fat.* ונפש חרצים תדשן:] Rather — BUT THE DESIRE OF THE DILIGENT SHALL BE SATISFIED. See דשן in the Note on Pſ. XX. 3.

V. 5. *A righteous* Man *hateth lying: but a wicked* Man *is lothſome, and cometh to Shame.* דבר שקר ישנא צדיק — ורשע יבאיש ויחפיר:] Rather — THE RIGHTEOUS HATETH A FALSEHOOD: BUT THE WICKED IS AN ABOMINATION, AND COMETH TO SHAME: thus is the Verb באש rendered, 1 Sam. XIII. 4. 2 Sam. XVI. 21. But all the old Verſions ſeem to have read here הובישׁ; for they agree in rendering it — HE IS CONFOUNDED; which ſeems to be the true Lection.

V. 6. *Righteouſneſs keepeth* him that is *upright in the Way:* צדקה נצר תם דרך] Rather — RIGHTEOUSNESS KEEPETH THE RIGHT WAY.

—— *but Wickedneſs overthroweth the Sinner.* ורשעה תסלף חטאת:] Rather — BUT WICKEDNESS MAKETH THE WRONG Way SLIPPERY;

PERY: *i. e.* "finds continual Dangers and Diſappointments attending "a criminal Courſe of Life". See מלה in Taylor's Conc. and as the Verb חטא ſignifies *to miſs the Mark*, or *to turn from the ſtrait Way*, I make חטאה have reference *to the Way*, mentioned immediately before; which I here ſupply for the ſake of Perſpicuity.

V. 8. *The Ranſom of a Man's Life* are *his Riches: but the poor heareth not Rebuke.* [נפר נפש איש עשרו — ורש לא שמע גערה׃ Rather DOTH NOT THE POOR HEAR REBUKE? "That is, (I ima-"gine) the rich by his Wealth can always extricate himſelf out of "Difficulties; while the poor Man, who has nothing to offer by Way "of Atonement for his Faults, meets with Rebukes." The old Verſion is to the ſame Effect as that we now uſe; and the marginal Note is, "For his Poverty, he is not able to eſcape the Threatnings, which "his cruel Oppreſſors uſe againſt him." Which Explanation, abſtractedly conſidered, appears to be good: but, compared with the Verſion of the Text, is diametrically oppoſite to it. The Interrogation however relieves from the Embarraſſment.

V. 10. *Only by Pride cometh Contention:* — [רק בזדון יתן מצה — Rather — A VAIN Man BY PRIDE CAUSETH CONTENTION. See רק (contracted for ריק) thus uſed, Gen. XXXVII. 24. Deut. XXXII. 47.

V. 11. *Wealth* gotten *by Vanity ſhall be diminiſhed:* — הון מהבל ימעט] *Qu.* ought not this Hemiſtic to be rendered — WEALTH IS DIMINISHED BY VANITY?

— *but he that gathereth by Labour ſhall increaſe.* וקבץ על יד ירבה׃] יד is never uſed to expreſs the *Labour of the Hand*; though it may appear naturally to admit of that Senſe. All the ancient Verſions, as far as we can collect from their diſcordant Readings, ſeem to have had רי, inſtead of יד, in their reſpective Texts: and it muſt be confeſſed that nothing is more probable than ſuch a Metatheſis. Admitting this Lection, the Senſe is clear, *viz.* BUT HE THAT GATHERETH UNTO COMPETENCY SHALL HAVE PLENTY. This Maxim, thus reſtrained, inculcates an excellent Leſſon. It exhorts to Induſtry, and checks Avarice, by drawing between them the preciſe Line of Separation.

V. 12. *Hope deferred maketh the Heart ſick, but* when *the Deſire cometh,* it is *a Tree of Life.* תוחלת ממשכה מחלה לב — ועץ חיים תאוה באה׃] Rather — EXPECTATION PROLONGED CAUSETH AN ANXIETY

ANXIETY OF HEART: BUT THE DESIRE APPROACHING IS A TREE OF LIFE. I conſtrue באה as the Participle, rather than as the Preter; becauſe it ſeems to improve the Senſe; for it is well known, that we generally derive more Satisfaction from Expectation than from actual Fruition; unleſs when by repeated Diſappointments the Hope ſeems to be removed farther off from Day to Day; which is juſtly ſaid to *ſicken the Heart*.

V. 13. *Whoſo deſpiſeth the Word ſhall be deſtroyed:* בז לדבר יחבל לו] Our Verſion paſſes over the Pronoun לו; and alſo does not ſeem to give the true Senſe of this Hemiſtic; which I think ought to be thus tranſlated --- WHOEVER DESPISETH A DECREE (or, THE LAW) SHALL BE HOLDEN (or, BOUND) TO IT: *i. e.* "if he treat "the Laws with Scorn, they ſhall be executed againſt him; or he "ſhall be bound over, or made to give a Pledge for the Obſervance of "them." דבר, though a Word of a moſt extenſive Signification, is here reſtrained by the parallel Word, *Commandment*, in the next Hemiſtic, to a ſynonymous Senſe: it is tranſlated by this ſame Word in a Multitude of Places; but, for Variety, I render it *Decree* or *Law*, as 2 Chron. XXX. 5. And in reſpect to the Verb חבל, it's primary Senſe is *to bind*; and it is thus rendered, Ezek. XVIII. 16.

*** There is here doubtleſs a Verſe wanting in our preſent Hebrew Texts; for all the ancient Verſions, except the Chaldee (which in theſe Caſes is no Authority, as the Jews have certainly reduced it to the Standard of their Texts) read to this Effect, *viz.*

"*TO THE FRAUDULENT MAN NO GOOD WILL COME: BUT THE "WORK OF THE WISE PROSPERETH, AND HIS WAY SUCCEEDETH.*"

V. 14. *The Law of the wiſe is a Fountain of Life, to depart from the Snares of Death.* [תורת חכם מקור חיים — לסור ממקשי מות: I conſider תורת, not as *in regimine*, but as the Plural, with the Ellipſis of the formative ו, which is not uncommon; and read לסור ממקשי thus — לסורים מקשי. The Verſion, according to this Conſtruction and Reading, will be this --- THE LAWS are TO THE WISE A FOUNTAIN OF LIFE; TO THE REBELLIOUS they are THE SNARES OF DEATH. By this Interpretation the Antitheſis is reſtored to every correſponding Word in the Verſe; and hence another Argument beſides might be drawn by an Induction of every Verſe, not only in this Chapter, but of the far greater Part of this Book, to prove that it is the moſt probable Senſe.

V. 15. *Good Underſtanding giveth Favour: but the Way of Tranſgreſſors* is *hard.* שכל טוב יתן חן — ודרך בגדים איתן:] Rather — A GOOD CONDUCT CONCILIATETH (or, PROCURETH) FAVOUR: BUT THE WAY OF THE WICKED IS RUGGED. So שכל ſignifies, 1 Sam. XVIII. 14, 15. &c.

V. 19. *The Deſire accompliſhed is ſweet to the Soul:* תאוה נהיה תערב לנפש] All the ancient Verſions read here נוד, *viz.* THE DESIRE OF WHAT IS HONEST, or COMELY &c.

V. 23. *Much Food* is in *the Tillage of the poor: but there is* that is *deſtroyed for Want of Judgment.* רב אכל ניר ראשים — ויש נספה בלא משפט:] The moſt obvious Conſtruction of this Verſe is — There is MUCH FOOD IN THE TILLAGE OF RULERS (or, CHIEF MEN) BUT IT HAPPENETH that it is DESTROYED &c. It is a Fact founded in Experience, that where there is great Abundance, there is generally great Waſte. The Word ראש indeed (probably a Miſtake for ריש) in ſome few Places ſignifies *a poor Man:* but he cannot be deemed poor who has a Superfluity: beſides that the latter Hemiſtic has no Coherence according to that Senſe.

V. 25. *The righteous eateth to the ſatisfying of his Soul:* — צדיק אכל לשבע נפשו] Rather — APPETITE.

CHAP. XIV.

V. 1. *Every wiſe Woman buildeth her Houſe:* — חכמות נשים בנתה ביתה] Theſe four Words are very anomalous; and that owing ſolely to the Inſertion of the ו in חכמות; which makes it the Nominative Plural, inſtead of Singular. Moſt of the ancient Verſions read חכמת; and ſo indeed muſt we, if we pay any Regard to the Syntax.

V. 3. *In the Mouth of the fooliſh* is *a Rod of Pride:* — בפי אויל חטר גאות] Rather — PRIDE IN THE MOUTH OF FOOLS IS A ROD, viz. *for their Chaſtiſement* &c.

V. 7. *Go from the Preſence of a fooliſh Man, when thou perceiveſt not* in him *the Lips of Knowledge.* לך מנגד לאיש כסיל — ובל ידעת שפתי דעת:] The LXX, Syriac, and Arabic Verſions, read the Text thus — ילך, and add כל at the Beginning of the Verſe; and in the latter Hemiſtic — ובלי דעת. According to this Lection the Senſe is

is --- EVERY THING SUCCEEDETH ADVERSELY TO THE FOOLISH MAN: BUT THE INSTRUMENTS OF KNOWLEDGE are THE KNOWING LIPS. The Verb ילך *to go*, is uſed figuratively in this Senſe, Lev. XXVI. 41. Deut. XXIX. 19. &c. and כלי, which primarily ſignifies *Veſſels*, is alſo uſed for *Inſtruments*, Numb. IV. 32. XXXV. 16. &c. See the laſt Chap. Ver. 14.

V. 8. — *but the Folly of fools* is *Deceit:* — [ואולת כסילים מרמה Rather --- FOLLY DECEIVETH (or, MISLEADETH) FOOLS. This anſwers to the former Hemiſtic by Way of Antitheſis. מרמה is here conſtrued as the Part. preſ. *Pihel*, which has a tranſitive Senſe.

V. 9. *Fools make a Mock at Sin: but among the righteous* there is *Favour.* : אולים יליץ אשם — ובין ישרים רצון] The Syntax will not bear the Senſe which our Verſion gives the firſt Hemiſtic: neither does it correſpond by that Conſtruction with the latter Clauſe. I would therefore render it thus --- GUILT EXPOSETH FOOLS TO SCORN; as it is ſaid Ch. III. 35. *Shame exalteth fools.*

V. 14. *The Backſlider in Heart ſhall be filled with his own Ways: and a good Man* ſhall be ſatisfied *from himſelf.* — מדרכיו ישבע סיג לב ומעליו איש טוב:] Rather — THE BACKSLIDING HEART IS SATISFIED WITH IT'S OWN WAYS: BUT THE GOOD MAN, WITH HIMSELF: *i.e.* the wicked is pleaſed with the vicious Courſe in which he is engaged, while the good Man has the Approbation of a good Conſcience.

V. 19. *The evil bow before the good; and the wicked at the Gates of the righteous.* : [שחו רעים לפני טובים — ורשעים על שערי צדיק Our Tranſlators ſeem to have miſtaken the Senſe in this Place; for they underſtood *bowing* to be a Token of Reverence, or a Mark of Reſpect; as appears by the old Verſion; which adds in the Margin, by Way of Illuſtration, *viz.* "If this come not daily to paſs, we muſt "conſider, that it is becauſe of our Sins, which let God's Workings." The Miſtake lies in this, that they derive שחו from שחוה, whereas it comes from שחח. I would therefore tranſlate thus — THE EVIL ARE BROUGHT LOW BEFORE THE GOOD; &c. The latter Hemiſtic is here not adverſative, but exegetical of the former; and by *Gates* we are to underſtand, according to the Scripture Phraſe, *the Courts of Judicature*, which were uſually over the Gates of the Jewiſh Cities; ſo that the Meaning ſeems clearly and ſimply to be this, "That the

"wicked are brought low, when they are arraigned before the Tribu-
"nal of the Judge."

V. 22. —*but Mercy and Truth* ſhall be *to them that deviſe good:* וחסד ואמת חרשי טוב:] Rather, as in the preceding Hemiſtic —— BUT MERCY AND TRUTH DEVISE GOOD.

*** Here again another Verſe ſeems wanting; for the LXX, Syriac, and Vulgate add,

"*THEY THAT DO EVIL KNOW NEITHER MERCY NOR TRUTH: BUT*
"*MERCY AND TRUTH* are *WITH THEM THAT DO GOOD.*"

V. 23. *In all Labour there is Profit: but the Talk of the Lips* tend-eth *only to Penury.* בכל עצב יהיה מותר — ודבר שפתים אך למחסור:] *Qu.* ought not the two laſt Words to be thus read, אכל מחסור, and the laſt Hemiſtic rendered — BUT THE TALK OF THE LIPS FEEDETH ON PENURY? thus Ephraim is ſaid *to feed on Wind*, Hoſ. XII. 1.

V. 24. *The Crown of the wiſe* is *their Riches:* — עטרת חכמים עשרם] Rather — RICHES CROWN THE WISE: or, literally, are THE CROWN &c. *i. e.* "their Reward."

——but *the Fooliſhneſs of fools* is *Folly.* אולת כסילים אולת:] I read here מאולת, having omitted the מ in the preceding Word, עשרם, and render --- but FROM THE FOLLY OF FOOLS cometh FOLLY: *i. e.* "while the prudent Man by his Induſtry and Circumſpection ac-
"quires Wealth, the inconſiderate Knave reaps only the Reproach
"of his iniquitous and fooliſh Proceedings."

V. 25. — *but a deceitful* Witneſs *ſpeaketh Lies.* ויפח כזבים מרמה:] Rather --- BUT A DECEIVER SPEAKETH LIES: מרמה being the Part. Pih. as V. 8.

V. 26. *In the Fear of the Lord* is *ſtrong Confidence: and his Children ſhall have a Place of Refuge.* ביראת יהוה מבטח עז — ולבניו יהיה מחסה:] Rather — HE THAT TRUSTETH IN THE FEAR OF THE LORD IS STRONG, AND HIS CHILDREN &c.

V. 29. He that is *ſlow to Wrath* is *of great Underſtanding:* ארך אפים רב תבונה] Rather — ABOUNDETH IN UNDERSTANDING, as Ch. XXVIII. 20. XXIX. 22.

——*but he* that is *haſty of Spirit exalteth Folly.* וקצר רוח מרים אולת:] Rather — BUT THE HASTY SPIRIT EXALTETH FOLLY (or EXPOSETH it) TO PUBLIC VIEW; as Ch. III. 35.

V. 32.

V. 32. *The wicked is driven away in his Wickedneſs:* — ברעתו ידחה רשע] Rather — IS RUINED, or DESTROYED BY &c. as Pſ. XXXVI. 12. and CXL. 4.

V. 33. — *but* that which is *in the Midſt of fools is made known.* ובקרב כסילים תודע ;] Rather, according to the LXX, Syriac, and Arabic — BUT IT IS NOT KNOWN IN THE INWARD THOUGHTS OF FOOLS: or, interrogatively, IS IT KNOWN &c. The Antecedent to the Pronoun is *Underſtanding*, mentioned in the preceding Hemiſtic: and קרב is here rendered, as Pſ. XLIX. 11.

V. 35. — *but his Wrath is* againſt *him that cauſeth Shame.* ועברתו תהיה מביש :] Rather — BUT HIS WRATH IS that which CAUSETH SHAME. מביש cannot agree with עברתו on account of the Difference of Genders: but ſeems to be equivalent to the neuter.

CHAP. XV.

V. 4. *A wholeſome Tongue* is *a Tree of Life:* — [מרפא לשון עץ חיים Rather — A SOUND (or, AN HEALING) TONGUE &c. *i.e.* a Tongue that giveth ſound Advice, or pacifieth great Offences.

—— *but Perverſeneſs therein* is *a Breach in the Spirit.* וסלף בה שבר ברוח :] Or — BUT PERVERSENESS THEREIN AFFLICTETH THE SPIRIT.

V. 7. *The Lips of the wiſe diſperſe Knowledge: but the Heart of the fooliſh* doeth *not ſo.* ולב כסילים לא כן :] —— BUT THE HEART OF THE FOOLISH DOTH NOT ESTABLISH it. כן is here conſidered as the Preter of כון. Perhaps the original Reading might have been לא כל (inſtead of כן) DOTH NOT TAKE, or RECEIVE it.

V. 11. *Hell and Deſtruction are before him:*] See this Verſe explained, Job. XXVI. 5.

V. 18. *A wrathful Man ſtirreth up Strife:* — [איש חמה ינרה מדון מדון ought here to be rendered CONTENTION, as ריב is alſo rendered *Strife* in the next Clauſe.

V. 20. *A wiſe Son maketh a glad Father: but &c.* בן חכם ישמח אב — וגו "] Rather — A WISE SON REJOICETH HIS FATHER: but &c. I here ſupply the adverſative Particle, which ſeems to have dropped out of the Text, as the copulative has, Verſe 10th and 30th. This Conſtruction makes the two Hemiſtics correſpond more exactly.

V. 24.

V. 24. *The Way of Life* is *above to the wise, that he may depart from Hell beneath.* [ארח חיים למעלה למשכיל — למען סור משאול מטה :] Rather ---- THE WAY OF LIFE ABOVE is FOR THE WISE; THEREFORE HE WILL AVOID THE REGIONS OF THE DEAD BENEATH. למען ſeems to have the Senſe here propoſed, Neh. VI. 13. Pſ. LI. 6. Jer. XLIV. 8. Hoſ. VIII. 4. or thus — THE WAY OF LIFE is UPWARD TO THE WISE; IN ORDER THAT HE MAY DEPART FROM THE GRAVE, which is DOWNWARD.

V. 26. *The Thoughts of the wicked* are *an Abomination to the Lord: but* the Words *of the pure* are *pleaſant Words.* [— וטהרים אמרי נעם :] Rather --- BUT THE PURE SPEAK WHAT IS ACCEPTABLE to him.

V. 27. *He that is greedy of Gain troubleth his own Houſe;* עכר ביתו בוצע בצע] Rather —— THROWETH HIS HOUSE (viz. *his Family*) INTO CONFUSION.

V. 30. *The Light of the Eyes rejoiceth the Heart:* and *a good Report maketh the Bones fat.* [מאור עינים ישמח לב — שמועה טובה תדשן עצם :] Rather --- THE HEART REJOICETH THROUGH THE LIGHT OF THE EYES; and A GOOD REPORT MAKETH THE BODY FAT. The Eye, of all the Senſes, is that which gives the moſt laſting Pleaſure; and we find by Experience that Cheerfulneſs, from whatever Cauſe it may proceed, contributes to Corpulence.

V. 31. *The Ear that heareth the Reproof of Life abideth among the wiſe.* [אזן שמעת תוכחת חיים — בקרב חכמים תלין :] Rather, I think ---THE EAR THAT HEARETH REPROOFS hath LIFE, and ABIDETH AMONG THE WISE.

V. 32. *He that refuſeth Inſtruction deſpiſeth his own Soul: but he that heareth Reproof getteth Underſtanding.*] The latter Hemiſtic — ושומע תוכחת קונה לב : — I would render literally, that it may anſwer more exactly to the preceding one, thus — BUT HE THAT HEARETH REPROOF GAINETH A HEART: *i. e.* "ſecures his own from the "Attack of bad Impreſſions, whilſt the fool makes Shipwreck of his "Soul."

CHAP. XVI.

V. 1. *The Preparations of the Heart in Man, and the Anſwer of the Tongue* is *from the Lord.* [לאדם מערכי לב — ומיהוה מענה לשון :]

The

The Oppoſition between God and Man and the other Members of theſe two Hemiſtics ſeems to ſhew, that they ought (as moſt of theſe Proverbs are, particularly V. 9.) to be conſtrued ſeparately, thus —To MAN belong THE INCLINATIONS OF THE HEART: BUT BY THE LORD IS THE TONGUE ASSISTED. That is (as I apprehend) "Man "contrives: but the Succeſs of his Deſigns depends upon God:" the ſame Sentiment as at V. 9. but differently expreſſed. For *the aſſiſting of the Tongue*, in order to execute any Purpoſe, ſeems clearly to imply this Idea. I conſtrue מענה as the Participle *Pahûl:* and give it the Senſe it has, Pſ. XXII. 21. LXV. 5. &c.

V. 4. — *yea, even the wicked for the Day of Evil.* וגם רשע ליום רעה:] According to our Verſion the Verb פעל, *made*, is underſtood from the preceding Hemiſtic: but moſt of the ancient Verſions read here ונצר, IS RESERVED, inſtead of וגם.

V. 5. *Every one* that is *proud in Heart* is *an Abomination to the Lord:* though *Hand* join *in Hand, he ſhall not be unpuniſhed.* תועבת יהוה כל גבה לב — יד ליד לא ינקה:] This Verſe I read, diſtinguiſh, and render thus — תועבת יהוה כל גבה — לב ידל יד לא ינקה — EVERY PROUD MAN IS AN ABOMINATION TO THE LORD: THE HEART THAT IS LIFTED UP with POWER SHALL NOT BE DEEMED INNOCENT. By this Conſtruction the Paralleliſm is reſtored; the Hemiſtics are rendered more regular; and the Senſe made clearer.

V. 10. *A divine Sentence* is *in the Lips of the King:* — קסם על שפתי מלך] Rather — DIVINATION &c. This Word is in all other Places, where it occurs, taken in a bad Senſe, *viz.* for an Intercourſe with familiar or evil Spirits, or the Practice of magical Arts, in order to diſcover future Events: but here it ſeems to mean that Portion of *the Divine Spirit*, which God imparted under the Theocracy to ſuch as he appointed *his Vicegerents*. That this is the Senſe will I think be evident on conſulting the following Texts, Numb. XI. 17. Deut. XXXIV. 9. Judg. III. 10. VI. 34. XI. 29. XIII. 23, 25. 1 Sam. X. 9. XVI. 13, 14. 1 Kings III. 12.

V. 11. *A juſt Weight and Balance* are *the Lord's:* — פלס ומאזני משפט ליהוה] Rather — THE WEIGHT AND THE BALANCE are THE ORDINANCE OF THE LORD; *i. e.* of His Appointment. So is משפט rendered, Exod. XV. 25. Lev. XXIV. 22. 2 Chron. XXXV. 13.

Neh.

Neh. VIII. 18. &c.] There ſeems to be no Occaſion to add any Epithet; for if they be not true according to the Standard, they are not then *Weights* or *Balances*; and ſtill leſs can they be called the Lord's Appointment. They are therefore here uſed κατ' ἐξοχὴν, as when Solomon ſays, that whoſo *findeth a Wife, findeth a good* Thing, Ch. XVIII. 22.

V. 13. *—and they love him that ſpeaketh right.* ודבר ישרים יאהב :] Rather --- AND THE WORDS OF THE UPRIGHT ARE BELOVED, or LOVED by them.

V. 17. At the End of this Verſe the Maſſora adds וחצי, to denote that we are arrived preciſely at the Middle of this Book. Inſtead of theſe Sorts of Remarks (and theſe are by no means the moſt frivolous that appear in this Book) it is much to be wiſhed, that the Compilers of it had ſpent their Time in collating the ſeveral Copies of their Texts, in order to correct the Miſtakes, which have crept into them.

V. 21. *—and the Sweetneſs of the Lips increaſeth Learning.* ומתק שפתים יסיף לקח :] Here the old Verſion has this Note, "The ſweet "Words of Conſolation, which come forth of a godly Heart." But how Learning can hereby be increaſed, I cannot conceive. I would therefore give מתק the Senſe of متق, *viz.* FAITHFULNESS, underſtanding by the *Faithfulneſs of the Lips* the declaring without Reſerve and with Sincerity of ſuch uſeful Obſervations as are ſtored up in the Memory. Or *by Sweetneſs of Lips* may be meant *Eloquence*; as in Homer, Il. I. 249.

Του γαρ απο γλωσσης μελιτος γλυκιων ρεεν αυδη.

V. 24. *Pleaſant Words* are as *an Honey-Comb, ſweet to the Soul, and Health to the Bones.* צוף דבש אמרי נעם — מתוק לנפש ומרפא לעצם :] The latter Hemiſtic ought I think to be thus rendered — SWEETNESS TO THE SOUL, (or TASTE,) AND A MEDICINE TO THE BODY: for מתוק, as an Adjective, cannot agree with אמרי: and עצם in the Singular muſt here ſignify *Body*.

V. 26. *He that laboureth, laboureth for himſelf: for his Mouth craveth it of him.* נפש עמל עמלה לו — כי אכף עליו פיהו :] Our Verſions appear to me to have totally miſtaken the Senſe of this Verſe, which notwithſtanding is very obvious, *viz.* THE SOUL OF THE AFFLICTED LABOURETH WITHIN HIM, WHEN HIS MOUTH (or, UTTERANCE) PRESSETH HARD UPON HIM: *i. e.* "when he "ſtrives

"ſtrives to give Vent to his Sorrow, but cannot." Thus Ovid, *Triſt.* Lib. V. El. I. v. 59. *& alibi.*

Strangulat incluſus dolor, atque æſtuat intus,
Cogitur et vires multiplicare ſuas.

V. 27. *An ungodly Man diggeth up Evil:* — [איש בליעל כרה רעה — Rather, I think — PREPARETH EVIL: thus כרה is uſed, 2 Chron. XVI. 14.

V. 28. — *and a Whiſperer ſeparateth chief Friends.* ונרגן מפריד אלוף] אלוף ought here I think to be rendered CHIEFS, or GOVERNOURS; ſo alſo Ch. XVII. 9. It ſeems to be uſed as a Noun of Multitude.

V. 29. *A violent Man enticeth his Neighbour:* — [איש חמס יפתה רעהו — Rather — A FALSE MAN &c. as Exod. XXIII. 1.

V. 32. — *and he that ruleth his Spirit than he that taketh a City:* ומשל ברוחו מלכד עיר:] Thus Horace to the ſame Effect, *Lib.* I. *Ode* ii.

Latius regnes avidum domando
Spiritum, quam ſi Lybiam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni.

And Claudian *de 4to. Conſ. Honor.* V. 257.

Tu licet extremos late dominere per Indos,
Te Medus, te mollis Arabs, te Seres adorent:
Si metuis, ſi prava cupis, ſi duceris ira;
Servitii patiere jugum; tolerabis iniquas
Interius leges: tunc omnia jure tenebis,
Cum poteris rex eſſe tui.

V. 33. *The Lot is caſt into the Lap:* —— [בחיק יוטל את הגורל The את prefixed to the Nominative is juſtified by other ſimilar Inſtances, Gen. XVII. 5. Exod. X. 8. &c. What our Tranſlators underſtood by *Lap* in this Place, I do not know: but am clear, that בחיק ought to be rendered INTO THE MIDST, (as 1 Kings XXII. 35.) viz. *of the Urn*, or *Veſſel*, into which the different Billets were caſt. In Homer we find they were put in an Helmet, *Iliad.* H. V. 175, & 181.

—— οι δε κληρον εσημηναντο εκαστος,
Εκ δ' εβαλον κυνεη Αγαμεμνονος Ατρειδαο
—— παλλεν δε Γερηνιος ιπποτα Νεστωρ·
Εκ δ' εθορε κληρος κυνεης, ον ρ' ηθελον αυτοι.

— *but the whole diſpoſing thereof* is *of the Lord.* :ומיהוה כל משפטו] Rather — BUT THE SOLE (or WHOLE) DISPOSAL &c. Among the Jews their moſt important Concerns were determined by Lot. The whole Country of Canaan was thus divided among the Tribes, and again ſubdivided among the Heads of Families: and I have endeavoured to ſhew that the Hand of an overruling Providence was eaſily perceivable in the wiſe Allotment of the reſpective Portions. (See Par. Proph.) The laſt Inſtance of deciding by Lot recorded in Holy Writ, is that Acts I. 26. for the Purpoſe of filling up the Apoſtleſhip of the Traitor Judas.

CHAP. XVII.

V. 1. — *than a Houſe full of Sacrifices* with *Strife.* מבית מלא זבחי ריב:] As זבחי is *in regimine*, and ſignifies the *Sacrifices of Strife*, it would be more accurate to render theſe two Words — CONTENTIOUS SACRIFICES, or the *riotous Feaſts after Sacrifices*, which are here very properly oppoſed to *a dry Morſel with Quietneſs*. See Ch. VII. 14.

V. 3. *The fining Pot* is *for Silver, and the Furnace for Gold: but the Lord trieth the Hearts.* מצרף לכסף וכור לזהב — ובחן לבות יהוה:] Rather thus --- THE FINING POT TRIETH SILVER, AND THE FURNACE GOLD: BUT GOD, THE HEARTS.

V. 8. — *whitherſoever it turneth, it proſpereth.* אל כל אשר יפנה ישכיל:] The Antecedent here is השחד, which generally ſignifies *a Bribe*, as V. 23. As it cannot have that Senſe here, it muſt mean either *a Reward*, as in the old Verſion; or *a Gift*, as in the laſt; either of which, wherever they are beſtowed, generally ſucceed in gaining Favour to the liberal Donor.

V. 16. *Wherefore* is there *a Price in the Hand of a fool to get Wiſdom, ſeeing* he hath *no Heart* to it? למה זה מחיר ביד כסיל — לקנות חכמה ולב אין:] The Diviſion of the Hemiſtics ſeems to require that we ſhould render thus — WHEREFORE is THIS, that there ſhould be A PRICE IN THE HAND OF A FOOL, SINCE HE HATH NO HEART TO ACQUIRE WISDOM?

V. 19. — and *he that exalteth his Gate ſeeketh Deſtruction.* מגביה פתחו מבקש שבר:] This may be underſtood literally, for *raiſing the Gates* about a Man's Houſe for Oſtentation: or figuratively, for a haughty

haughty Carriage in general, as in the old Verſion; or we may conſider this Expreſſion as parallel to Mic. VII. 5. and *by Gate* mean *the Door of the Lips*; i. e. *proud diſdainful Language.*

V. 20. — *and he that hath a perverſe Tongue* — ונחפך בלשונו] Rather perhaps --- AND HE THAT HATH A DOUBLE TONGUE; or (as the Words ſignify literally) HE THAT IS VARIABLE IN HIS TONGUE, *i. e.* "the Man who uſes Duplicity in his Speech."

V. 21. *He that begetteth a fool* doeth it *to his Sorrow*: ילד בסיל לתוגה לו] Rather — HE THAT BEGETTETH A FOOL HATH SORROW: for לתוגה is here uſed as the Nominative, not the Dative Caſe. See Ch. XIV. 23.

V. 22. *A merry Heart doeth good* like *a Medicine*: — לב שמח יטב גהה] Or — A MERRY HEART MAKETH A MEDICINE GOOD, or EFFECTUAL. Or --- is A MEDICINE that DOETH GOOD. The old Verſions however ſeem to have read גוה, *viz.* DOETH GOOD TO THE BODY.

V. 24. — *but the Eyes of a fool* are *in the Ends of the Earth*. ועיני כסיל בקצה ארץ:] "That is, (ſays the old Verſion) wander to and "fro, and ſeek not after Wiſdom." But may not the contrary be the Senſe? In the preceding Hemiſtic, the Man of Underſtanding is ſaid to have Wiſdom always preſent with him: but the fool upon every Emergency, which requires more than ordinary Circumſpection, is reduced to caſt about, and wander for Counſel to direct him in his Proceedings.

V. 26. *Alſo to puniſh the juſt* is *not good*, nor *to ſtrike Princes for Equity*. גם ענוש לצדיק לא טוב — להכות נדיבים על ישר:] Rather thus --- SURELY it is NOT GOOD TO PUNISH THE JUST: it is CONTRARY TO RIGHT TO STRIKE PRINCES. See both theſe Particles thus uſed in Noldius.

V. 27. — *and a Man of Underſtanding is of an excellent Spirit*. ויקר רוח איש תבונה:] The Maſſora reads ויקר — of A PRECIOUS *Spirit*; which Lection is followed by the Vulgate only. The other Verſions read with our Text, *viz.* of A COOL *Spirit*; which ſeems preferable.

V. 28. *Even a fool, when he holdeth his Peace, is counted wiſe*: and *he that ſhutteth his Lips* is eſteemed *a Man of Underſtanding*. גם אויל

אויל מחריש חכם — יחשב אטם שפתין נבון׃] Thus the Hemiſtics ſeem to require to be divided; the Conſtruction of which is this — EVEN A FOOL, WHEN HE HOLDETH HIS PEACE, IS WISE: HE THAT SHUTTETH HIS LIPS IS COUNTED A MAN OF UNDERSTANDING.

CHAP. XVIII.

V. 1. *Through Deſire a Man, having ſeparated himſelf, ſeeketh* and *intermeddleth with all Wiſdom*: לתאוה יבקש נפרד — בכל תושיה יתגלע׃] Rather — THE CONTEMPLATIVE MAN SEEKETH THAT which is DESIRABLE, and INTERMEDDLETH WITH ALL WISDOM.

V. 4. *The Words of a Man's Mouth* are as *deep Waters*, and *the Well-ſpring of Wiſdom* as *a flowing Brook*. מים עמקים דברי פי איש — נחל נבע מקור חכמה׃] Our Verſions conſider theſe Hemiſtics as *explanatory* of each other: for the Note upon *deep* is, "which can never "be drawn empty, but bring ever Profit." But the two Propoſitions appear to me *adverſative*. *A Man's Words* are very properly compared to *deep Waters*, which are unfathomable, as the other are inſcrutable in reſpect to his Thoughts. That this is the Meaning, will I think be evident from Ch. XX. V. 4. where it is ſaid, that *Counſel in the Heart of Man* is *as deep Water, but a Man of Underſtanding will* (rather *may*) *draw it out*; for God is the ſole Καρδιαγνωστης. The firſt Hemiſtics in both Places I conſider as parallel; for *the Words of the Mouth* and *Counſel* differ only as *Cauſes* and *Effects*, which the beſt Writers uſe frequently one for the other; ſee V. 6. On the other Hand, *the Source of Wiſdom* is ſaid to be *a flowing Brook*, which is generally *clear* as well as *ſhallow*, a fit Emblem of the ingenuous Mind, which knows no Diſguiſe or Diſſimulation, and whoſe Deſigns are eaſily diſcovered; becauſe, as Good is always it's Object, it affects not Concealment. In Confirmation of what is here advanced, I would obſerve, that when *Deepneſs* is predicated of *Heart*, *Thoughts*, &c. it always means in Scripture *Unſcrutableneſs*, *deep Schemes*, or the like. If therefore any Particle is ſupplied to connect the Hemiſtics, it ought to be BUT, to denote the Oppoſition.

V. 8. *The Words of a Talebearer* are *as Wounds*; —— דברי נרגן במתלהמים] This Combination of Letters, במתלהמים, occurs only in another Place, *viz.* Ch. XXVI. 22. where the ſame Verſe is repeated. Our Tranſlators ſuppoſe that להם is here uſed by a Metatheſis for

for חלם *to wound*; and that the Participle has the Force of the Substantive: but this ſeems very harſh. The Arabic Verb נפח, *inſpiravit, infudit, inſinuavit, effecit occulto modo*, ſeems to ſuggeſt this Senſe, *viz.* THE WORDS OF A TALEBEARER ARE LIKE SUBTIL POISONS, THAT INSINUATE THEMSELVES, and produce their Effects inſenſibly; for THEY PENETRATE INTO THE INWARD PARTS OF THE BELLY, where they lie rankling and gnawing the Vitals. I cannot however but ſuſpect that theſe Letters, beſides the Particle of Similitude, contain a Prepoſition, a Subſtantive, and a Verb; and that they ought to be thus ſeparated and read —— כמתלי הגים ; *The Words of the Talebearer* DESTROY AS SHAFTS FROM THE QUIVER. המים is the Participle preſent *Kal*, from המם; and the Word *Shaft* or *Arrow* is added merely for the Sake of Perſpicuity. All the old Verſions here diſagree, and ſeem to have tranſlated merely by Gueſs.

V. 11. *The rich Man's Wealth* is *his ſtrong City, and as an high Wall in his own Conceit.* [הון שעיר קרית עזו — וכחומה נשגבה במשכתו ; The Word conſtantly uſed for *Conceit* or *Imagination* is משכית, and not משכת; beſides that none of the ancient Verſions acknowledge that Reading. But the Chaldee and Syriac ſeem to have read במשכנתו, or במסגתו; which Word is well adapted to this Place. The latter Hemiſtic ought therefore I think to be thus rendered —— AND IT IS AN HIGH WALL ABOUT HIS HABITATION.

V. 15. *The Heart of the prudent getteth Knowledge; and the Ear of the wiſe ſeeketh Knowledge.* לב נבון יקנה דעת — ואזן חכמים תבקש [דעת : רעת in the latter Hemiſtic being as properly taken for the Infinitive as for a Subſtantive, it would be beſt for the ſake of Variety to render it thus --- AND THE EAR OF THE WISE SEEKETH TO KNOW.

V. 17. He that is *firſt in his own Cauſe* ſeemeth *juſt: but his Neighbour cometh and ſearcheth him.* [צדיק הראשון בריבו — ובא רעהו וחקרו ; Rather --- HE IS ACQUITTED who is FIRST IN HIS OWN CAUSE: BUT HIS NEIGHBOUR COMETH AND FINDETH HIM OUT. צדיק is here the Preter, *Hiphil*; and uſed as a *forenſic* Term, Iſa. V. 23. L. 8. and חקר is here rendered as Job. IX. 10.

V. 19. *A Brother offended* is harder to be won *than a ſtrong City:* [אח נפשע מקריית עז Rather —— A BROTHER IS MORE APT TO REBEL THAN A STRONG CITY: *i.e.* Diſſentions among Brothers, from

from Motives of Intereſt or other Cauſes, more frequently ariſe, than Mutinies in Garriſons. —— *tanta eſt diſcordia fratrum*; as the Poet obſerved, Ovid. *Met. Lib.* I. v. 60.

V. 20. *A Man's Belly ſhall be ſatisfied with the Fruit of his Mouth:* and *with the Increaſe of his Lips ſhall he be filled.*—מפרי פי איש תשבע בטנו תבואת שפתיו ישבע:] If we read with the LXX and Arabic, ישבע, the Hemiſtics may thus be divided and rendered —— A MAN SHALL BE SATISFIED WITH THE FRUIT OF HIS MOUTH; and HIS BELLY FILLED WITH THE PRODUCE OF HIS LIPS. This Lection makes the Conſtruction more eaſy, and more agreeable to the other two Places, where theſe very Words occur, *viz.* Ch. XII. 14. and XIII. 2.

V. 22. Whoſo *findeth a Wife findeth a good* Thing, —— מצא אשה מצא טוב] All the old Interpreters (except the Chaldee) have here *a good Wife:* but we are not haſtily to conclude, that they read טובה in their reſpective Texts. The Addition, I am perſuaded, is ſolely their own; who, ſenſible that the Propoſition did not hold true univerſally in a *moral* View, thus reſtrained it. Numerous are the Inſtances in Scripture which countenance this Expreſſion; thus, *Lo, Children* are *an Heritage of the Lord*, and *the Fruit of the Womb* is his *Reward.* Pſ. CXXVII. 3. So *Weights and Balances* are ſaid to be *the Ordinance* appointed by *God.* Ch. XVI. 11. But to return to the Text; if it can be doubted what *Sort of Wife* is meant here, this ſufficiently appears by the next Hemiſtic —— *and obtaineth Favour of the Lord*; beſides that the former Hemiſtic would have one Word redundant as to Quantity, if טובה be added.

*** Here the LXX, Vulgate, Arabic, and in Part the Syriac add—

"*HE THAT DRIVETH AWAY A (GOOD) WIFE DRIVETH AWAY A*
"*GOOD THING: AND HE THAT RETAINETH AN ADULTEROUS WOMAN*
"*IS FOOLISH AND WICKED.*"

V. 24. *A Man* that hath *Friends muſt ſhew himſelf friendly:* איש רעים להתרועע] The Want of Connection in this Hemiſtic does not proceed from the Omiſſion of any Word in the Text: but rather, I apprehend, from a wrong Lection. It is apparent that the Chaldee and Syriac Verſions read יש, inſtead of איש; which better correſponds with the next Member. According to this Reading the Senſe will be ---THERE ARE COMPANIONS WHO SHEW THEMSELVES SOCIABLE. See the ſame Conſtruction of the Infinitive for the Future, Ch. XIX. 8.

—— *and*

——*and there is a Friend &c.* "ויש אהב נו] Rather —— BUT THERE IS A FRIEND that *ſticketh cloſer than a Brother.*

CHAP. XIX.

V. 1. *Better* is *the poor that walketh in his Integrity, than* he that is *perverſe in his Lips, and is a fool.* טוב רש הולך בתמו — מעקש שפתיו והוא כסיל;] The Phraſe *he that is perverſe and is a fool* conveys but one and the ſame Idea: the Terms are convertible; and neither of them in the leaſt approaches to the Oppoſition we want to *the poor* of the preceding Hemiſtic. But is this Fault in the Text, or in the Verſion? A very little Attention will ſhew where the Miſtake lies. Now the four principal Greek Interpreters, beſides the others collected together by Origen, are here unfortunately deficient; the Arabic is ſo likewiſe: but of the three remaining, the Syriac and Vulgate plainly ſhew that there is a Metatheſis of the two laſt Letters in עקש; they having read עשק, the primary Senſe of which is *to be loaded with a heavy Body.* שפתי ſignifies, according to our Verſion, *a Burden*, Gen. XLIX. 14. But I lay no Streſs upon that Interpretation. I give it the Senſe of the Arabic Verb شف *lucrum fecit*, whence comes شف, *Lucrum, augmentum.* And it is remarkable that from the ſame Root comes شفة, *a Lip*, which has led the Tranſlators into the Miſtake. Theſe Words therefore thus explained naturally admit of this Senſe — BETTER IS THE POOR MAN THAT WALKETH IN HIS INTEGRITY, THAN HE THAT IS LOADED WITH RICHES, AND IS A FOOL.

V. 2. *Alſo*, that *the Soul* be *without Knowledge*, it is *not good.* גם בלא דעת נפש לא טוב] Rather — SURELY IT IS NOT GOOD TO BE WITHOUT KNOWING ONESELF: for thus נפש is often uſed; and thus the Syriac alſo renders: according to which Interpretation the Senſe is equivalent to the ſage Maxim of the Philoſophers, Γνωθι σεαυτον.

——*and he that haſteth with* his *Feet ſinneth.* ואץ ברגלים חוטא;] There ſeems to be here in our Verſion as little Connection between theſe two Hemiſtics as in thoſe of the laſt Verſe. For what has *the Knowledge of oneſelf* to do with *haſting with the Feet?* And not to criticiſe upon the Quaintneſs of the Phraſe, where lies the *Sin in haſting away?* This apparent Inconſiſtency will be removed, if we give רגלים a Senſe, which it frequently has, *viz.* that of *Spies*, and render —— BUT HE THAT HASTILY GOETH WITH SPIES, SINNETH.

"*To*

"*To know oneſelf* (which is the Work of Time) is declared in the pre-
"ceding Hemiſtic *to be good:* but to conſort with Spies (who, con-
"ſcious they are concerned in a dangerous Sort of Knowledge, are
"haſty in their Motions) is a Sin." Or thus, HE THAT IS HASTY IN HIS GOINGS (or, PROCEEDINGS) ERRETH; i. e. *is liable to err.*

V. 7. — *he purſueth* them with *Words*, yet *they are wanting to him.* מרדף אמרים לא המה :] In our Verſion there are more Words here ſupplied than there are tranſlated. The preciſe Senſe of the Text ſeems however ſufficiently obvious, *viz.* HE PURSUETH them WHO SAY, BE NOT THOU NOISY. I reject the Maſſoretical Lection; and conſtrue המה as the Imperative of the Verb, which has the Senſe here given to it.

V. 8. *He that getteth Wiſdom loveth his own Soul: he that keepeth Underſtanding ſhall find good.* קנה לב אהב נפשו — שמר תבונה למצא טוב :] Rather—HE THAT GETTETH UNDERSTANDING LOVETH HIS OWN SOUL; HE GIVETH HEED TO DISCRETION, SO AS TO FIND BENEFIT from it. For the ל with the Infinitive makes the Gerund. Of this there are frequent Inſtances.

V. 10. *Delight is not ſeemly for a fool:* — לא נאוה כסיל תענוג] Rather — DELICACIES (i. e. *ſuch Things as he is not a proper Judge of*) ARE &c.

V. 11. *The Diſcretion of a Man deferreth his Anger;* — שכל אדם האריך אפו] Rather — THE DISCREET MAN &c. for שכל is here the Participle.

V. 12. *The King's Wrath* is *as the Roaring of a Lion;* — נהם ככפיר זעף מלך] Rather —— THE KING'S WRATH ROARETH AS A LION.

V. 13. — *and the Contentions of a Wife* are *a continual Dropping.* ודלף טרד מדיני אשה :] The old Verſion explains *continual Dropping* by "Rain that droppeth and rotteth a Houſe." But I think this muſt mean THE DROPPING OF THE EVES OF A HOUSE, or any continued gentle falling of Water, than which nothing is more apt to be tireſome and diſtracting. See Ch. XXVII. 15.

V. 18. — *and let not thy Soul ſpare for his Crying.* ואל המיתו אל תשא נפשך :] Rather, as in the Margin — AND INCLINE NOT THY SOUL TO HIS DESTRUCTION; i.e. *by conniving too long at his Faults, which may prove his Deſtruction.*

V. 19.

V. 19. *A Man of great Wrath ſhall ſuffer Puniſhment; for if thou deliver* him, *yet thou muſt do it again.* גדל חמה נשא ענש — כי אם תציל ועוד תוסף :] The latter Hemiſtic ought I think to be thus rendered --- FOR, NOTWITHSTANDING THOU MAYEST HAVE INTERPOSED, THOU MUST DO IT AGAIN.

V. 21. There are *many Devices in a Man's Heart; nevertheleſs the Counſel of the Lord, that ſhall ſtand.* רבות מחשבות בלב איש — ועצת יהוה היא תקום :] The Senſe I think would be clearer, if the Verſe were thus rendered --- MANY are THE DEVICES IN A MAN'S HEART: BUT IT is THE COUNSEL OF THE LORD THAT SHALL STAND.

V. 22. *The Deſire of a Man* is *his Kindneſs:* — תאות אדם חסדו] Rather --- THE DESIRE OF A MAN is that IT MAY BE WELL WITH HIM. חסר is here the Infinitive for the Nominative.

—— *and a poor Man* is *better than a liar.* וטוב רש מאיש כזב :] In our Verſion there is neither Contraſt nor Paralleliſm between the Terms of this Hemiſtic, nor between one Hemiſtic and the other. Moſt of the old Interpreters add the Word *rich* to *liar*; but there is certainly no more Ground for this Addition, than there was for reading A *good* WIFE, at V. 22. of the laſt Chapter. But, admitting there were Ground, yet would there ſtill be wanting an oppoſite Term to *liar*; and the two Propoſitions would moreover labour under the ſame Incoherence. I would therefore thus tranſlate this Paſſage — EVEN THE POOR MAN IS HAPPY NOT TO BE DECEIVED BY A GREAT MAN. This Senſe ſeems to reſtore a general Harmony between all the diſjointed Members of this Verſe. For the firſt Part is an univerſal Propoſition, expreſſive of this Idea, that *all Men aim at Happineſs*. Here the Author deſcends to a particular Inſtance, and fixes upon that Claſs of Men, who from their Wants are ſuppoſed to be the greateſt Strangers to that Bleſſing; and the very Inſtance adduced is *negative*: "even "theſe (ſays he) are comparatively happy, if they be not ill uſed and "impoſed upon by the Rich." In the Conſtruction I conſider טוב as the Preter; and give it the Senſe of *happy*, as 1 Sam. XXV. 8, 36. Eſth. I. 10. VIII. 17. and make the Prepoſition מ in מאיש anſwer a double Purpoſe, *viz.* of giving a negative Force to the Infinitive כזב, and of reducing the Subſtantive to the Ablative Caſe.

V. 23. *The Fear of the Lord* tendeth *to Life; and* he that hath it *ſhall abide ſatisfied; he ſhall not be viſited with Evil.* יראת יהוה לחיים ושבע — ילין בל יפקד רע :] Rather — THE FEAR OF THE LORD

tendeth TO LIFE AND PLENTY: IT SHALL ABIDE, AND SHALL NOT BE VISITED WITH EVIL.

V. 24. *A ſlothful Man hideth his Hand in* his *Boſom*, טמן עצל ידו בצלחת] Rather --- WHEN HE RECLINETH ON HIS SIDE: for that is the preciſe Idea of صلخ, *viz. proſtratus in latus dormivit.* The Chaldee, Vulgate, Aquila, and Symmachus render בצלחת, UNDER HIS ARM-PITS; which ſeems alſo to be a good Senſe, if the Word would bear it; as either Repreſentation paints Idleneſs in the moſt ſtriking Colours.

V. 26. *He that waſteth* his *Father*, and *chaſeth away* his *Mother*, is *a Son that cauſeth Shame, and bringeth Reproach.* משדד אב יבריח אם — בן מביש ומחפיר:] In this Verſe (as in almoſt every other throughout the Part that contains what are ſtrictly called *the Proverbs*) are two diſtinct Propoſitions; and, though our Verſion ſupplies four Words, there is no Need of the leaſt Addition: for the Text may be thus rendered literally --- HE THAT ROBBETH A FATHER WILL DRIVE AWAY A MOTHER: THE SON THAT CAUSETH SHAME IS ALSO CONFOUNDED; for this Verb חפר is always uſed paſſively in *Hiphil.* The Senſe, according to this Interpretation, is ſufficiently obvious, *viz.* "That the Son who injures either of his Parents will "not heſitate at behaving diſreſpectfully toward the other: but becauſe "he does not honour them, according to the fifth Commandment, "inſtead of a Bleſſing, he ſhall have a Curſe."

V. 27. *Ceaſe, my Son, to hear the Inſtruction* that cauſeth *to err from the Words of Knowledge.* חדל בני לשמע — מוסר לשגות מאמרי דעת:] Rather --- ABSTAIN, MY SON, FROM NEWS; BE THOU INSTUCTED AGAINST ERRING (or, THE ERRORS) FROM THE WORDS OF KNOWLEDGE. Here is both *a Caution* and an *Exhortation:* and *News*, or *idle Rumours*, are juſtly oppoſed to *the Words of true Knowledge.* שמע is rendered *News*, Ch. XXV. 25. מוסר is here the Imperative *Pyhal*, and שגות may be conſidered either as the Infinitive, or as a Noun. See Inſtances of the Prepoſitions thus uſed in Noldius.

CHAP. XX.

V. 6. *Moſt Men will proclaim every one his own Goodneſs:* רב אדם יקרא איש חסדו] Not one of the old Verſions acknowledges this laſt ו; which

which ſeems to have been borrowed from the next Word, beginning with that Letter; in the Room of which another has probably been added ſince for the Connection. And as the Hemiſtic would be clearer without, I paſs it over, and render thus —— A GREAT MAN WILL BE CALLED A BENEFICENT MAN: *i. e.* "A Man in an "eminent Station, if he live ſuitably to his Rank, will not want Pa-"negyriſts: but where is the truly ſincere and righteous Man to be "found?" רב is uſed for *a great Man*, Eſt. I. 8. whence comes the Title of *Rabbi*, which the Jews have ſince ſo much affected.

V. 8. *A King that ſitteth in the Throne of Judgment ſcattereth away all Evil with his Eyes.* [מלך יושב על כסא דין — מזרה בעיניו כל רע: Rather --- A KING SITTETH ON THE THRONE OF JUDGMENT; HE SCATTERETH &c. For there are clearly two different Members in this Period.

V. 12. *The hearing Ear, and the ſeeing Eye, the Lord hath even made both of them.* [אזן שמעת ועין ראה — יהוה עשה גם שניהם: Rather --- THE EAR HEARETH, AND THE EYE SEETH; BUT THE LORD HATH MADE THEM BOTH. So the LXX and Arabic Verſions.

V. 16. *Take his Garment that is Surety* for *a Stranger:* — לקח בגדו כי ערב זר] Rather — TAKE HIS GARMENT, WHEN A STRANGER IS SURETY. Solomon repeatedly adviſes to beware of being Surety for any Body: but here he intimates that it is not ſafe to admit the Suretyſhip of a Stranger, without taking a ſufficient Pawn, or Pledge, as an additional Security.

—— *and take a Pledge of him for a ſtrange Woman.* ובעד נכרים חבלהו:] Our Verſion adopts the Lection of the Maſſora, and of Ch. XXVII. 13. *viz.* נכריה: but the preſent Text may be thus rendered --- AND TAKE A PLEDGE OF HIM WHERE STRANGERS ARE WITNESSES: literally, *in the Teſtimony of Strangers.*

V. 18. Every *Purpoſe is eſtabliſhed by Counſel:* [מחשבות בעצה תכון Rather --- ESTABLISH PURPOSES BY COUNSEL. תכון is the Future ſingular *Kal:* but as the Verb in the next Clauſe is the Imperative, that Mood ſeems here preferable.

V. 19. *He that goeth about* as *a Talebearer revealeth Secrets:* גולה סוד הולך רכיל] Rather — HE THAT REVEALETH SECRETS IS A WANDERING TALEBEARER.

V. 25. It is *a Snare to the Man* who *devoureth* that which is *holy*; מוקש אדם ילע קדש] Rather — THE MAN IS INSNARED who DEVOURETH AN HOLY THING. For מוקש is the Part. *Pahul.*

——*and after Vows to make Inquiry.* ואחר נדרים לבקר] Rather --- WHEN INQUIRY COMETH TO BE MADE AFTER VOWS. The ל with the Infinitive is here conſtrued as the Gerund.

V. 27. —*ſearching all the inward Parts of the Belly.* חפש כל חדרי בטן] Rather — OF THE BODY; as Job. XIX. 17. Mic. VI. 7.

CHAP. XXI.

V. 1. *The King's Heart* is *in the Hand of the Lord*, as *the Rivers of Water: he turneth it whitherſoever he will.* פלגי מים לב מלך ביד יהוה על כל אשר יחפץ יטנו] Rather —— THE KING'S HEART is A STREAM OF WATER IN THE HAND OF THE LORD; &c. פלג ſignifies any Part, be it ever ſo ſmall, that is divided from the Body to which it was before united. Hence appears the Aptneſs of the Compariſon. "God as eaſily influences the Minds of Kings, as a ſmall "Quantity of Water, upon a Table, may be directed by the Finger "into this or that Stream, as the Fancy ſuggeſts."

V. 4. *An high Look, and a proud Heart*, and *the plowing of the wicked*, is *Sin.* רום עינים ורחב לב — נר רשעים חטאת] Rather HE THAT HATH AN HIGH LOOK HATH ALSO A PROUD HEART; and THE LIGHT OF THE WICKED IS SINFUL. חטאת ſeems to be here in *ſtatu conſtructo pro abſoluto*, and to be uſed by a Metonymy of the Effect for the Cauſe. The Senſe of the Verſe ſeems clearly to be this — "*The Eye* is the Index which points out the different Mo- "tions of *the Heart*. If therefore a Man harbours *Pride in his Breaſt*, "it will certainly betray itſelf *by his Eye* and his outward Carriage: "and *the Light*, or the Principle, *of a bad Heart*, muſt unavoidably "*lead aſtray.*" In the ſame Senſe our Lord calls *the Eye the Light of the Body*, and cautions us *to take Heed that the Light within us be not Darkneſs.* Luke XI. 34, 35.

V. 5. *The Thoughts of the diligent* tend *only to Plenteouſneſs: but of every one* that is *haſty, only to Want.* מחשבות חרוץ אך למותר — וכל אץ אך למחסור] Rather — THE THOUGHTS OF THE DILIGENT are CERTAINLY TOWARD PLENTY: BUT THE INCONSIDERATE

LAYS

LAYS HOLD ONLY OF WANT. I conſider כל as the Preter of כול: it occurs in the ſame Form and Signification, Iſa. XL. 12. and אץ (which as an Adjective, applicable to a Perſon, is found only, Ch. XXIX. 20.) I render *inconſiderate*; which Signification is clearly deducible from אוץ, *to haſten, urge, or preſs forward*.

V. 6. *The getting of Treaſures by a lying Tongue, is a Vanity toſſed to and fro of them that ſeek Death.* פעל אצרות בלשון שקר — הבל נדף מבקשי מות:] There can be little Doubt that the preſent Reading of מבקשי is faulty. I would therefore read with the LXX, Arabic, and Syriac במוקשי, or contractedly במקשי, and render —HE DEALETH FALSELY THAT GETTETH TREASURES BY SLANDERING: THE VAIN MAN IS DRIVEN INTO THE SNARES OF DEATH: or, at leaſt, read with Theodotion and Symmachus מבקש, in this Senſe—— THE ACQUISITION OF TREASURES BY ACCUSING (or, INFORMING) IS A DECEIT; even A VANITY DRIVEN ABOUT, SEEKING DEATH. See לשון uſed as a Verb, in the firſt Senſe, Pſ. CI. 5. and in the latter, Ch. XXX. 10.

V. 7. *The Robbery of the wicked ſhall deſtroy them;* [שד רשעים ינורם ינורם in this Place ought to be rendered —— SHALL TERRIFY THEM. —— *becauſe they refuſe to do Judgment.* כי מאנו לעשות משפט:] Rather — THAT WHICH IS RIGHT.

V. 8. *The Way of a Man is froward and ſtrange:* הפכפך דרך איש [וזר] All the ancient Verſions read here איש זר; which makes a much better Senſe, *viz.* THE WAY OF A STRANGER IS FROWARD. By this Reading we have a proper Term oppoſed to *the pure* in the next Clauſe; for *a ſtrange Man* or *Woman*, in the Scripture Phraſe, are ſuch *idolatrous Heathens*, as were Aliens from the Commonwealth of Iſrael, or *Perſons of depraved Morals*.

V. 9. — *than with a brawling Woman in a wide Houſe.* מאשת מדינים ובית חבר:] Rather — THAN WITH A BRAWLING WOMAN, AND IN A WIDE HOUSE, or WHERE there is A WIDE HOUSE, as Job XXIII. 3. &c.

V. 12. *The righteous* Man *wiſely conſidereth the Houſe of the wicked:* but God *overthroweth the wicked for* their *Wickedneſs.* משכיל צדיק לבית רשע — מסלף רשעים לרע:] I read here with the LXX, Syriac, and Arabic, לבת; and render — THE RIGHTEOUS WISELY CONSIDERETH

SIDERETH THE HEART OF THE WICKED, PERVERTING THE WICKED TO EVIL.

V. 15. It is *Joy to the juſt to do Judgment: but Deſtruction* ſhall be *to the workers of Iniquity.* שמחה לצדיק עשות משפט — ומחתה לפעלי און:] Rather --- It is JOY TO THE RIGHTEOUS TO DO WHAT IS RIGHT: BUT A TERROR TO THE WORKERS &c.

V. 16. *The Man that wandereth out of the Way of Underſtanding, ſhall remain in the Congregation of the dead.* — אדם תועה מדרך השכל בקהל רפאים ינוח:] Or thus — A MAN MAY WANDER OUT OF THE WAY OF UNDERSTANDING; but HE SHALL &c.

V. 18. *The wicked* ſhall be *a Ranſom for the righteous,* — כפר לצדיק רשע] Rather — THE WICKED IS CUT OFF INSTEAD OF THE RIGHTEOUS: *i. e.* "the Miſchief he intended ſhould fall upon the "righteous falls upon his own Head." That this is the Senſe of the Prepoſition ל, is I think evident from תחת, which correſponds to it in the next Clauſe. And as כפר is uſed for *diſannulling* or *cancelling a Covenant*, it may doubtleſs be uſed in general for *deſtroying*. See Iſa. XXVIII. 18.

V. 20. There is *a Treaſure to be deſired, and Oil in the Dwelling of the wiſe*; — אוצר נחמד ושמן בנוה חכם] If we omit the ו in ושמן the Senſe will I think be clearer thus — OIL IN THE DWELLING OF THE WISE IS A DESIREABLE TREASURE.

V. 24. *Proud* and *haughty Scorner* is *his Name, who dealeth in proud Wrath.* זד יהיר לץ שמו — עושה בעברת זדון:] Rather — THE PROUD, WHOSE NAME IS HAUGHTY SCORNER, MAY PREPARE FOR THE RAGE OF PRIDE: *i. e.* which is reſerved for it. The common Interpretation of this Verſe approaches to Tautology, and contains no Sentiment: whereas that which is here propoſed may be conſidered as a Diſſuaſive from Pride, from the Conſideration of the Effects conſequent from it. The Verb עשה is thus uſed, 2 Chron. XXXII. 29. Ezek. XLV. 22. and the Particle ב, Gen. XXIX. 18. Deut. XIX. 21.

V. 26. *He coveteth greedily all the Day long:* — כל היום התאוה תאוה] A Subject ſeems wanting here. The LXX and Arabic read רשע, THE WICKED; which anſwers to צדיק, THE RIGHTEOUS, in the next Hemiſtic.

V. 27.

V. 27. *The Sacrifice of the wicked* is *an Abomination: how much more* when *he bringeth it with a wicked Mind?* — זבח רשעים תועבה אף כי בזמה יביאנו :] The latter Hemiſtic ought I think to be rendered --- BECAUSE HE BRINGETH IT WITH A MISCHIEVOUS DEVICE. See theſe united Particles thus rendered, Noldius, 6.

V. 28. — *but the Man that heareth ſpeaketh conſtantly.* ואיש שומע לנצח ידבר :] Rather — BUT THE OBEDIENT MAN SPEAKETH WITH STEADINESS, or AUTHORITY: *i. e.* ſo as not to be confounded. See Taylor.

V. 29. — *but* as for *the upright, he directeth his Way.* וישר הוא יכין דרכו :] הוא is here a mere Expletive, without which the Hemiſtic would be too ſhort. I would therefore render ſimply thus — BUT THE UPRIGHT DIRECTETH HIS WAY; except we adopt the Reading of the LXX and Arabic, יבין, he UNDERSTANDETH, or PONDERETH. Aquila and Symmachus read as we now do.

CHAP. XXII.

V. 2. *The rich and poor meet together:* — עשיר ורש נפגשו] That is, ſays the old Verſion, "live together, and have Need the one of the "other:" which ſeems to be the true Senſe; for the Verb פגש ſo ſignifies, Iſa. LXIV. 5. and Jer. XV. 11.

V. 4. *By Humility*, and *the Fear of the Lord*, — [עקב ענוה יראת יהוה Rather --- THE REWARD OF THE HUMBLE is THE FEAR OF THE LORD.

—— are *Riches, and Honour, and Life.* : עשר וכבוד וחיים] I read עשרו כבוד — and render — HIS RICHES are HONOUR AND LIFE.

V. 6. *Train up a Child in the Way he ſhould go;* חנך לנער על פי דרכו] על פי ought here to be rendered AGREEABLY TO, *viz. the Way* &c. See Taylor.

V. 8. *He that ſoweth Iniquity ſhall reap Vanity:* — זורע עולה יקצור און] Rather — AFFLICTION, as Job V. 6. or EVIL, as Ch. XII. 21.

V. 11. *He that loveth Pureneſs of Heart*, for *the Grace of his Lips the King* ſhall be *his Friend.* : אהב טהר לב — חן שפתיו רעהו מלך] This Apothegm is doubtleſs much embarraſſed. The firſt Part appears to

to be only a Subject without a Predicate: and the only Object of the King's Attention ſeems to be the graceful Converſation mentioned in the latter Part. For the Knowledge of another's Sincerity belongs not to Kings; but is the ſole Property of Him, who is emphatically called καρδιογνωστης. Hence one would naturally be led to conclude, that the firſt Hemiſtic was defective as well in the Senſe, as in the Metre, and that the Word GOD had dropped from the Text. We ſhall accordingly find it in the LXX, Chaldee, Syriac, and Arabic Verſions: and ſurely on ſuch Authorities we may preſume to reſtore it, and render ---- GOD LOVETH THE PURE IN HEART, and he that hath GRACE IN HIS LIPS, THE KING MAKETH HIM HIS FRIEND. מהור is uſed as an Adjective, Job XVI. 9. and רעהו may be conſidered as the Participle with the Affix, ſignifying *does aſſociate with him.*

V. 12. *The Eyes of the Lord preſerve Knowledge,* [עיני יהוה נצרו דעת Rather --- OBSERVE (or, ARE ATTENTIVE TO) KNOWLEDGE, as Ch. XXIV. 12. &c.

—— *and he overthroweth the Words of the Tranſgreſſor.* ויסלף דברי בגד :] Either — AND HE CONFOUNDETH THE WORDS &c. or — HE OVERTHROWETH THE MATTERS &c. as in the Margin.

V. 16. *He that oppreſſeth the poor to increaſe his* Riches, and *he that giveth to the rich* ſhall *ſurely* come *to want.* עשק דל להרבות לו — נתן לעשיר אך למחסור :] All the ancient Verſions, the Vulgate excepted, read the firſt Hemiſtic thus—"He that oppreſſeth the poor increaſeth "*Evil* upon himſelf:" but I do not think they read their Text differently from what we do our's; which I would render thus —— HE THAT OPPRESSETH THE POOR TO INCREASE HIS OWN, IS AS HE THAT GIVETH TO THE RICH CLEARLY TO his own DETRIMENT. That is, they both act *equally* contrary to the Rules of Wiſdom and Underſtanding, the great Objects of this Book; and though they have Recourſe to different Means, yet their Ends will be the ſame.

V. 18. *For* it is *a pleaſant Thing, if thou keep them within thee;* כי נעים כי תשמרם בבטנך] נעים has here no Antecedent to agree with: for *a pleaſant Thing*, according to the Genius of the Hebrew, would have been expreſſed by the Subſtantive נועם, which has often the Force of a Neuter. As all the old Verſions, except the Vulgate, read נעמו, which the Syntax requires, I adopt their Lection, and render — FOR THEY ARE PLEASANT, WHEN THOU KEEPEST THEM WITHIN

WITHIN THY BREAST. The Antecedents are *the Words* and *Knowledge* mentioned immediately before.

——— *they ſhall withal be fitted in thy Lips.* [יכנו יחדו על שפתיך : Rather --- THEY SHALL WITHAL BE READY UPON THY LIPS.

V. 19. — *I have made known to thee this Day, even to thee.* [הודעתיך היום אף אתה : There ſeems to be ſomething defective after the Verb *made known* in our Verſion, as well as in the Text. But the LXX, Aquila, Symmachus, and the Arabic read, inſtead of היום, חיים; which not only completes the Sentence, but makes a better Senſe. The Words alſo אף אתה, as rendered in our Verſion, are not only Tautology, but are incapable of that Meaning. I would therefore ſupply *them* (viz. *the Inſtructions of Wiſdom*, mentioned juſt before) if we retain the Reading of our modern Text: or rather, adopting the Lection of the Greek Copies, render the latter Hemiſtic thus — I HAVE MADE LIFE KNOWN TO THEE; THEREFORE DRAW NEAR. *Life* in this Place ſeems to imply *the Path of Life*; and the Imperative אתה is an Exhortation to proceed in it.

V. 20. *Have not I written to thee excellent Things* — ? [הלא כתבתי לך שלשים The Verſion without the leaſt Authority gives to שלשים the Signification of *excellent Things*: but in the old Verſion the Word is with more Juſtice rendered THREE TIMES, with this Note in the Margin, "That is, ſundry Times." Le Clerc ſuppoſes that this refers to the *three thouſand Proverbs* mentioned, 1 Kings IV. 32. But I think it is moſt probable, that this alludes to theſe *three Books*, which were compoſed by Solomon and bear his Name; or, that it is only a general determinate Number for an undetermined, and might be rendered OFTENTIMES, as Job. XXXIII. 29. All the ancient Verſions read *three Times*.

V. 21. *That I might make thee know the Certainty of the Words of Truth; that thou mighteſt anſwer the Words of Truth to them that ſend unto thee.* [להודיעך קשט אמרי אמת — להשיב אמרים אמת לשלחך : The latter Hemiſtic ought doubtleſs to be rendered ——— THAT THE WORDS MIGHT BRING BACK THE TRUTH TO THEM THAT SEND THEE. This is an Inſtance of the Figure Antimetabole, which plays with the Words, and is not uncommon in the beſt Poets. The Senſe of the Verſe is plainly this — "that I might acquaint thee with "Truth, that thou mighteſt report it to them that apply to thee."

V. 24. *Make no Friendſhip with an angry Man: and with a furious Man thou ſhalt not go.* אל תתרע את בעל אף — ואת איש חמות לא תבוא:] The latter Hemiſtic ought to be rendered — AND GO NOT WITH A FURIOUS MAN: for both the Sentences are expreſſed by the ſame Tenſe.

V. 29. — *he ſhall not ſtand before mean* Men. (בל יתיצב לפני חשכים: As the Noun חשך never denotes *a mean, low,* or *obſcure* Condition; I would render לפני חשכים IN OBSCURITY, as Iſa. LVIII. 10. LIX. 9. or DARKNESS, as Pſ. LXXXVIII. 6.

CHAP. XXIII.

V. 2. *And put a Knife to thy Throat,* — ושמת שכין בלעך] This is a bold Eaſtern Phraſe, expreſſive of the abſolute Neceſſity *of reſtraining the Appetites*; and intimating that there is as much Danger in indulging them, as there is in running againſt a Knife applied to the Throat.

V. 4. *Labour not to be rich: ceaſe from thine own Wiſdom.* אל תיגע להעשיר — מבינתך חדל:] The laſt Hemiſtic ſeems incapable of any other Senſe than that which is here given to it; but as this Senſe is directly contrary to the whole Purport of this Book, as well as to Reaſon, we may conclude, that there is ſome Fault in the Text. Now, no Omiſſion is more common than that of the copulative ו between the Hemiſtics: and we ſhall find that every one of the ancient Verſions have it. I would therefore reſtore it, and render — LABOUR NOT TO BE RICH, NEITHER CEASE FROM THINE OWN WISDOM: *i. e.* "if thou be earneſtly bent upon acquiring Wealth, thou muſt neceſſarily "be inattentive to the Purſuit of Wiſdom, in which thou art engaged."

V. 5. *Wilt thou ſet thine Eyes upon that which is not?* התעוף עיניך בו ואיננו] This is an Idiom which cannot bear to be rendered literally, it ſignifying — *Wilt thou let thine Eyes fly upon it, and it is not?* The Meaning however is clear, which I think ought to be thus expreſſed — WILT THOU SET THINE EYES UPON A TRANSIENT THING?

—— *for* Riches *certainly make themſelves Wings*; — כי עשה יעשה לו כנפים] Perhaps the original Reading was עשר (inſtead of עשה) — RICHES MAKE THEMSELVES WINGS: for at preſent there is neither *Riches*, nor *any other Subject* to the Verb, except it be a negative one, borrowed from the foregoing Hemiſtic.

V. 7.

V. 7. *For as he thinketh in his Heart, ſo* is *he:* כי כמו שער בנפשו כן הוא] Rather — FOR AS he is VILE IN HIS SOUL, &c. i. e. *his Actions correſpond to his Inclinations.* שער occurs nowhere as a Verb: but is uſed as an Adjective in this Senſe, Jer. XXIX. 17.

V. 8. *The Morſel* which *thou haſt eaten ſhalt thou vomit up, and loſe thy ſweet Words.* פתך אבלת תקיאנה — ושחת דבריך הנעימים:] The Note in the old Verſion upon this Place is — "He will not ceaſe "till he hath done thee ſome Harm, and his flattering Words ſhall "come to no Uſe." This Interpretation may be juſt, as far as it relates to the firſt Hemiſtic: but ſurely the Senſe there given to the latter cannot hold: it ought I think to be thus rendered —— AND THOU SHALT PUT AN END TO THY PLEASANT DISCOURSES, or WORDS OF COMMENDATION: that is, "the Treatment thou wilt receive "from him, is ſo bad, that it will oblige thee to deſiſt from convivial "Mirth by the Nauſea excited from the Badneſs of his Repaſt;" or, "inſtead of the Compliments thou uſeſt to beſtow upon him, thou "wilt be diſguſted by reflecting upon his ſordid and illiberal Uſage."

V. 13. — *for* if *thou beateſt him* &c. — כי תכנו] Rather — WHEN THOU BEATEST &c.

V. 14. *Thou ſhalt beat him* —— תכנו — אתה] The Imperative would perhaps be preferable in this Place.

V. 15. — *my Heart ſhall rejoice, even mine.* ישמח לבי גם אני:] This particular Idiom would perhaps be better tranſlated thus — MY HEART, EVEN I MYSELF, WILL REJOICE. It is an Hendyadis, expreſſive of exceeding great Joy.

V. 17. —— *but* be thou *in the Fear of the Lord all the Day long.* כי אם ביראת יהוה כל היום:] There is no Occaſion to ſupply any Word to complete the Senſe; for ביראת is governed by יקנא in the preceding Clauſe, which ought to be rendered, AFFECT NOT; for this Verb is uſed in a good, as well as bad, Senſe. See Taylor. The proper Tranſlation of the whole Verſe ſeems therefore to be this —— LET NOT THINE HEART AFFECT SINNERS: BUT ALWAYS THE FEAR OF THE LORD.

V. 18. *For ſurely there is an End;* — כי אם יש אחרית] In the Margin we have the Word REWARD; which is doubtleſs the Force

of אחרית in this Place: thus Jer. XXIX. 11. we meet with the ſame two Words, *viz.* אחרית ותקוה, *the End and Expectation*, which are an Hendyadis for *the expected Reward*. אחרית has alſo the ſame Senſe, Pſ. XXXVII. 37. and is rendered a REWARD, Ch. XXIV. 14. & 20.

V. 20. — *amongſt riotous Eaters of Fleſh.* בזללי בשר למו :] Rather — AMONGST THEM THAT RIOTOUSLY EAT FLESH WITH EACH OTHER: for this I apprehend is the Meaning of למו in this Place; which our Verſion paſſes over, except in the Margin, where we read — *of [their] Fleſh*; which cannot poſſibly be the Senſe.

V. 21. —— *and Drowſineſs ſhall clothe* a Man *with Rags.* ונרדם תלביש נמה :] Rather —— AND DROWSINESS SHALL PUT ON RAGS; for thus this Verb in the ſame Voice is rendered, Exod. XXVIII. 41. XXIX. 5. XL. 13. or, SHALL CLOTHE ITSELF WITH; as Jer. IV. 30. for *Hiphil* in this Verb includes the Signification of *Hithpahel*, which is never uſed.

V. 22. *Hearken unto thy Father that begat thee, and deſpiſe not thy Mother, when ſhe is old.* שמע לאביך זה ילדך — ואל תבוז כי זקנה אמך :] Were we to read ינקכה, inſtead of זקנה, the Antitheſis would be more direct, thus — AND DESPISE NOT THY MOTHER, BECAUSE SHE GAVE THEE SUCK.

V. 25. *Thy Father and thy Mother ſhall be glad, and ſhe that bare thee ſhall rejoice.* ישמח אביך ואמך ותגל יולדתך :] Rather, I think — THY FATHER AND THY PEOPLE (or, COUNTRY) WILL BE GLAD &c.

V. 26. *My Son, give me thine Heart,* — תנה בני לבך לי —] Rather — MY SON, APPLY THINE HEART TO ME.

V. 27. *For a Whore is a deep Ditch; and a ſtrange Woman is a narrow Pit.* כי שוחה עמוקה זונה — ובאר צרה נכריה :] I would render the latter Hemiſtic thus — AND A PROSTITUTE IS A WELL OF DISTRESS, OR A FOUNTAIN OF TRIBULATION.

V. 28. *She alſo lieth in wait as* for *a Prey*; — אף היא כחתף תארב] Rather, with the Margin, AS A ROBBER. For the Verb חתף, in the only Place where it occurs beſides, ſignifies *to take away*; *viz.* Job. IX. 12.

V. 29.

V. 29. — *who hath Babbling?* — למי שיח] Rather — WHO HATH COMPLAINT? as Job. VII. 13. XXIII. 2. &c.

— *who hath Wounds without Cauſe?* — למי פצעים חנם] Rather, I think — WITHOUT COST, or RECOMPENSE; *having no Proſpect of Advantage*, as 1 Chron. XXI. 24. Jer. XXII. 13.

V. 31. — *when it giveth his Colour in the Cup,* — כי יתן בכוס עינו] Rather — WHEN IT SHEWETH ITS COLOUR IN THE CUP: thus עין is uſed, Deut. XIII. 1, 17.

— when *it moveth itſelf aright.* יתהלך במישרים] In the old Verſion — or *goeth down pleaſantly.* Neither of which ſeems ſtrictly exact: but the Truth lies between both; thus — that IT MAY GO DOWN ARIGHT; viz. *the Throat.*

V. 33. *Thine Eyes ſhall behold ſtrange Women,* — עיניך יראו זרות] Rather — THINE EYES then SHALL GAZE UPON STRANGE WOMEN; for ſo ראה is uſed, Eccleſ. IX. 9. or — BEHOLD WITH PLEASURE — as Gen. XVI. 13. Pſ. LIV. 7. &c. The Particle is here added to preſerve the Connection.

V. 35. — *when ſhall I awake? I will ſeek it yet again.* מתי אקיץ אוסיף אבקשנו עוד] Rather, without Interrogation — WHEN I SHALL AWAKE I WILL REPEAT it; AND WILL SEEK IT AGAIN: as Pſ. CI. 2.

CHAP. XXIV.

V. 5. *A wiſe Man* is *ſtrong*; *yea, a Man of Knowledge increaſeth Strength.* גבר חכם בעוז — ואיש דעת מאמין כח] Rather — THE WISE IS MIGHTY IN POWER, AND THE MAN OF UNDERSTANDING PREVAILETH IN STRENGTH. The two Verbs גבר and אמץ are ſynonymous. But I ſhould ſtill prefer the Senſe given by all the old Verſions, except the Vulgate, thus — THE WISE IS MORE EXCELLENT THAN THE POWERFUL, AND THE MAN OF UNDERSTANDING THAN THE MIGHTY IN STRENGTH. גבר is conſtrued with ב in this Senſe, 1 Chron. V. 2. XI. 21.

V. 10. If *thou faint in the Day of Adverſity,* — התרפית ביום צרה] Rather — DOST THOU FAINT &c? for the ה is here *interrogative* as well as *formative.*

V. 16.

V. 16. *For a juſt Man falleth ſeven times, and riſeth up* again; כי שבע יפול צדיק וקם] Rather — THOUGH THE JUST FALL SEVEN TIMES, YET WILL HE RISE UP AGAIN.

V. 21. — and *meddle not with them that are given to change.* עם שונים אל תתערב :] Rather — and BE NOT SURETY FOR UNSTEADY MEN. Thus this Verb is rendered, 2 Kings XVIII. 23. Iſa. XXXVI. 8. And the Prepoſition is ſo uſed, 1 Sam. XIV. 45. Dan. XI. 39.

V. 22. — *and who knoweth the Ruin of them both?* ופיד שניהם מי יודע :] The Note on this Place in the old Verſion is — "meaning, either of the wicked and ſeditious, as V. 19. & 21. or of them "that fear not God, nor obey the King." But neither of theſe References ſeems to the Purpoſe. Whereas if the Interpretation of תתערב in the laſt Verſe be admitted, the two Perſons expoſed to Ruin are *the Surety*, and *the unſteady Perſon*, for whom the other is bound.

V. 23. *Theſe* Things *alſo* belong *to the wiſe.* גם אלה לחכמים] The old Verſion diſtinguiſhes theſe Words by other Characters, as it does all the other ſuppoſed Interpolations. That this is the Addition of ſome later Hand ſeems ſufficiently clear from internal Marks: probably the ſame that added the firſt Verſe, or more properly the Title, to the next Chapter.

V. 26. Every Man *ſhall kiſs his Lips that giveth a right Anſwer.* שפתים ישק משיב דברים נכחים :] The obvious Conſtruction of this Sentence is --- HE MAY KISS THE LIPS WHO GIVETH A RIGHT ANSWER: the Senſe of which ſeems plainly to be this in general — "the Perſon who ſpeaks properly, ſuitably to the Occaſion, whatever "it be, ſhall have particular Marks of Attention paid to him; or, in "a more confined Senſe, he may be admitted to kiſs the Lips of his "Superiors, who conſult him, whenever a pleaſing Anſwer is given."

V. 28. — *and deceive* not *with thy Lips.* והפתית בשפתיך :] Rather ſurely --- NOR DECEIVE WITH THY LIPS: for ו is negative, when a negative Particle has preceded, which is the Caſe here. This is ſo general a Rule, that I am ſurprized it eſcaped our Tranſlators in this Place, as they have obſerved it elſewhere.

CHAP. XXV.

V. 1. —— *which the Men of Hezekiah, King of Judah, copied out.* אשר העתיקו אנשי חזקיה מלך יהודה :] Rather, I think —— COLLECTED

LECTED TOGETHER. The Verb עתק ſignifies primarily *to remove from one Place to another:* and the Notion of *collecting ſcattered Pieces into one whole* ſeems as conſiſtent with that Idea, as that of *tranſcribing*. The old Verſion, I find, explains the Word as I do. This is the only Place where it occurs in either of theſe Senſes.

V. 2. It is *the Glory of God to conceal a Thing: but the Honour of Kings* is *to ſearch out a Matter.* כבוד אלהים הסתר דבר—וכבד מלכים חקר דבר;] Theſe Hemiſtics are not I apprehend adverſative, but exegetical. For though *God* reveal not always to us the Cauſes of His Diſpenſations, or the final Cauſes of the Works of Nature; yet the *Concealment* here meant ſeems more applicable to *Magiſtrates*, whoſe Glory it is to keep State Matters impenetrably ſecret, till they are ripe for Execution. An unremitted Inveſtigation of the leaſt Diſpoſition to form Cabals, either at home or abroad, in order to quaſh them in their Birth, is another Characteriſtic of a wiſe Prince. And theſe two may be conſidered as cardinal Points in every well regulated Adminiſtration. I would therefore render the firſt Hemiſtic thus — It is THE GLORY OF MAGISTRATES TO CONCEAL A THING, AND &c. See what was ſaid on the Word אלהים, Pſ. LXXXII. 1, 6.

V. 3. *The Heavens for Height, and the Earth for Depth;* שמים לרום וארץ לעמק] Here is no Propoſition according to our Verſion. Some Verb appears to be wanting: but that is not the Caſe; for there are two Verbs in this Sentence. לרום and לעמק are both Infinitives, and theſe Infinitives have here the Force of Preters or Preſent Tenſes. (See Inſtances in Noldius, P. 415.) This Place ought therefore to be rendered --- THE HEAVENS ARE HIGH, AND THE EARTH DEEP. It is ſo in the Chaldee and Syriac Verſions.

V. 5. *Take away the wicked* from *before the King;* הגו רשע לפני מלך] Rather --- REMOVE THE WICKED FROM THE KING. לפני has that Force as well as מלפני; ſee Noldius. 2.

V. 6. *Put not forth thyſelf in the Preſence of the King,* אל תתהדר לפני מלך:] Rather — BOAST NOT THYSELF ——.

V. 7. *For better* it is *that it be ſaid unto thee, Come up hither;* &c. כי טוב אמר לך עלה הנה וגו"] This Verſe is almoſt parallel to what our Saviour ſaid, Luke XIV. 8, 9, 10. *Sit down in the loweſt Room, that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher,* &c.

—— *whom*

—— *whom thine Eyes have ſeen.* : אשר ראו עיניך] This Hemiſtic ſeems to be not only ſuperfluous both as to the Senſe and Metre, but alſo imperfect and out of Place. According to the LXX and Arabic the Word דבר is wanting. In my Opinion it ought to begin the 9th Verſe, and be rendered thus --- SPEAK WHAT THINE EYES HAVE SEEN; *and diſcover not a Secret to another.*

V. 8. *Go not forth haſtily to ſtrive, leſt* thou know not *what to do in the End thereof, when thy Neighbour hath put thee to Shame.* אל תצא : לרב מהר — פן מה תעשה באחריתה — בהגלים אתך רעך] Rather --- GO NOT HASTILY TO STRIVE, LEST THOU DO ANY THING IN THE END THEREOF, WHEREBY THY NEIGHBOUR MAY PUT THEE TO SHAME.

V. 9. *Debate thy Cauſe with thy Neighbour* himſelf; *and diſcover not thy Secret to another.* : ריב ריב את רעך — וסוד אחר אל תגל] There is neither Affinity nor Oppoſition between theſe Precepts. The Fault lies evidently in the Union of Parts of diſtinct Verſes: for the firſt Hemiſtic ſeems to belong to thoſe three other which immediately precede, with which it ought to be connected by ſupplying the Part. *But.*

V. 11. *A Word fitly ſpoken* is like *Apples of Gold in Pictures of Silver.* : תפוחי זהב במשכיות כסף — דבר דבר על אפניו] The marginal Explanation of *fitly ſpoken* is, viz. *upon it's Wheels*; a bold Figure truly! But as it ſavours too much of a Catachreſis; and does not anſwer the Purpoſe of the Compariſon; (for the only Idea that *a Word upon it's Wheels* ſeems to convey is a Word ſpoken *rapidly*, not *fitly*) I ſhould chuſe to give אפן the Chaldee Senſe: now אפנתי ſignifies, *occurſus, obviam itio, è contra*, and accordingly the Phraſe על אפניו would hence mean literally, *in it's Meeting, in it's Defence*, or, by a more liberal Conſtruction, *in Reply*, or *in Repartee*; and a good *Repartee*, it is allowed, is the ſtrongeſt Indication that can be given of true *Wit*. The Words תפוחי זהב may either be underſtood of *golden Balls* for Ornament, or of *Citrons* or *Oranges*, which have alſo that Name in Hebrew, as well as in Latin. משכיות properly ſignifies *the Thoughts of the Mind*, or *the Imagination*; with reſpect to outward Objects, it is uſed for any *Works curiouſly wrought* or *figured*; and in this Place may therefore be underſtood of any *Veſſel, Baſket*, or the like. Hence this Verſe may not improperly be thus rendered — A WORD SPOKEN IN REPLY is like ORANGES (or, GOLDEN APPLES) IN SILVER VESSELS. The Reply or Repartee is doubtleſs to be conſtrued κατ' ἐξοχὴν, as *the Weights*

Weights or *Wife*, Ch. XVI. 11; XVIII. 22. See the Preposition thus used, V. 20. The following Interpretation of this Verse has been communicated to me by a Friend, *viz.* "As APPLES OF GOLD IN SILVER "VESSELS, so is AN EXCELLENT SAYING expressed IN TERMS "SUITED TO IT. דבר according to the Hebrew Idiom implies *Ex-* "*cellence*; and the paraphrastic Sense given to על אפניו, which literally "signifies, *on it's Wheels*, is agreeable to the Version of the LXX, "which renders this Passage, ειπειν λογον επι αρμοζουσιν αυτω. The Meta- "phor may be taken from Carriages, which when mounted on their "Wheels are in the most convenient State for Use. Perhaps the com- "mon Expression of a Simile or Proverbial Sentence *running upon all* "*four* may be derived from the same Origin, as also the *Rotundity* of "a Phrase."

V. 12. — so is *a wise Reprover upon an obedient Ear.* מוכיח חכם ; על אזן שמעת] Rather — UNTO AN ATTENTIVE EAR.

V. 13. *As the Cold of Snow* — בצנת שלג] This Word צנת occurs nowhere else: the Signification of *Cold* is given to it from the Chaldee and Vulgate. The Syriac read צנה, *the falling*; and so did the LXX, for they have here εξοδος χιονος.

V. 14. *Whoso boasteth himself of a false Gift*, is like *Clouds and Wind without Rain.* נשיאים ורוח וגשם אין — איש מתהלל במתת שקר :] Rather --- THE MAN WHO BOASTETH OF A BRIBE &c. "He "hereby acknowledges, that he is not influenced by the Principles of "Rectitude; and though he may be thought by the World a virtuous "Man from his outward Deportment, yet he is not so, but is like those "Clouds which threaten Rain, and produce nothing." The old Version is — *The Man that boasteth of a false Liberality.*

V. 22. *For thou shalt heap Coals of Fire upon his Head*, — כי גחלים — אחתה חתות על ראשו] &c. might not this difficult Place admit of this Sense --- FOR THOU WILT TAKE AWAY THE SPARKS left UPON HIS HEAD? Or thus --- FOR THOU WILT REMOVE THE COALS OF FIRE FROM HIS HEAD? For the Verb חתה never signifies *to heap*, but always *to take away*; and גחל is used figuratively for *a Spark*, and that Spark for *an Offspring*: so here *by Sparks*, or *burning Coals*, may still more naturally be understood *the different Degrees of Wrath.* The Preposition is used in the Sense last proposed, Ps. LXXXI. 5. By this Interpretation it is not meant to insinuate, that

the Head is the Seat of the Affections: but that it would be made anſwerable for the wrong Directions of them; agreeably to a well known Scriptural Phraſe, Joſ. II. 19. *his Blood ſhall be upon his Head.* 1 Sam. XXV. 39. *The Lord hath returned the Wickedneſs of Nabal upon his Head* &c. So here the violent Indignation, which is not improperly compared to burning Coals, which reſts on an Enemy's Head, and would therefore expoſe him to Puniſhment, is repreſented as quite extinguiſhed in him by the good Offices and kind Behaviour of the Perſon, who before was the Object of his Wrath and Revenge. The common Expoſition of this Place ſeems to me to be exceedingly harſh, *viz.* that *heaping Coals of Fire upon an Enemy's Head* means *to melt him into Love and Affection*; or, that this Phraſe ſignifies, that by doing him good, he becomes thereby expoſed to the moſt ſevere of all Puniſhments, if he do not relent, and ſhew a proper Senſe of Gratitude.

V. 23. *The north Wind driveth away Rain:* — [רוח צפון תחולל גשם Rather --- THE NORTH WIND PRODUCETH RAIN: which it is not improbable it did in Judea, as in ſome other Countries. ὁ μεν Βορεας (ſays *Theophraſtus*) και μαλλον οἱ Ετησιοι τοις ὡρος μεσεμβριαν και ανατολην οικουσι ὑετιοι. *Lib. de Ventis.*

—— *ſo* doth *an angry Countenance a backbiting Tongue.* ופנים נזעמים לשון סתר:] According to our Verſion the Verb that is to be ſupplied here is *driveth away:* but חול has no ſuch Signification. We muſt therefore repeat, or underſtand, the Verb *produceth*; which is at leaſt equally applicable to this Place as the other Verb, thus — so doth A BACKBITING TONGUE AN ANGRY COUNTENANCE. For injurious Reflections are more frequent behind the Back than in the Preſence of an angry Perſon.

V. 26. *A righteous Man falling down before the wicked* is as *a troubled Fountain, and a corrupt Spring.* מעין נרפש ומקור משחת — צדיק מט לפני רשע:] That is — "A righteous Man forcibly thrown out of "Authority, by the prevailing Power of the ungodly, makes the State "of which he is a Member like a troubled Fountain &c."

V. 27. It is *not good to eat much Honey:* — [אכל דבש הרבות לא טוב Though this Advice be true in the literal Senſe, yet it is clearly requiſite to underſtand it in the figurative, on account of it's Connection with the next Hemiſtic, and becauſe it was thus to be conſidered at V. 16. The Meaning therefore ſeems to be in both Places, "that we "ought to reſtrain our Appetites in reſpect to the Enjoyments of all "temporal Bleſſings."

—— *ſo*

—— *ſo* for Men *to ſearch their own Glory*, is not *Glory*. והקר כבודם כבוד:] The Text ought I think to be thus read — והקר כבר מכבוד — and rendered — NOR TO SEARCH AFTER GLORY BY GLORYING; *i. e.* "we ought not to proclaim our own Praiſes, but leave "that to others," as we are directed, Ch. XXVII. 2. The ו is here negative, on account of the preceding negative. See Ch. XXIV. 28. And מכבוד is here the Gerund with the Particle prefixed. See Noldius, P. 471.

V. 28. *He that* hath *no Rule over his own Spirit* —— איש אשר אין מעצר לרוחו] Rather—THE MAN WHO REFRAINETH NOT HIS OWN SPIRIT; for מעצר here does not ſeem to be a Subſtantive, but the Participle preſent *Pihel*.

CHAP. XXVI.

V. 2. *As the Bird by wandering, as the Swallow by flying, ſo the Curſe cauſeleſs ſhall not come.* כצפור לנוד כדרור לעוף — כן קללת חנם לא תבא:] Rather — AS THE BIRD WANDERETH, AS THE SWALLOW FLIETH, SO THE CURSE WITHOUT CAUSE SHALL NOT COME. See the Note Ch. XXV. 3. In the old Verſion the Word, *eſcape*, is added after *flying*: which makes the Verſe rather more intelligible than in the preſent Verſion. The Meaning ſeems to be "that "Evils, natural or moral, owe not their Being to Chance, like the ac-"cidental Flight of Birds in this or that Direction; but are all directed "by the Will of a ſuperintending wiſe Providence."

V. 4. *Anſwer not a fool according to his Folly*,— אל תען כסיל כאולתו] As the preceptive Part of this Verſe and the next are contradictory, ſome have thought that one of the two muſt be a Gloſs: but the Suppoſition is ſurely groundleſs. Nothing is more conſiſtent than ſuch Precepts on different Occaſions, as is plainly the Caſe here. The marginal Explanation in the old Verſion is here ſhort, but proper. In reſpect to the firſt, it ſays, "Conſent not unto his Doings;" and, as to the latter — "Reprove him as the Matter requireth."

V. 6. *He that ſendeth a Meſſage by the Hand of a fool, cutteth off the Feet*, and *drinketh Damage*. שלח מקצה רגלים חמס שתה — דברים ביד כסיל:] The Meaning may be, that he that ſends a Meſſage by a fool, will as ſurely ſuffer Damage by not having it duly performed, as if he cut off the Meſſenger's Feet. See Ch. XIII. 2.

Or perhaps the Verſe may be rendered thus, according to the Syriac— HE THAT SENDETH A MESSAGE BY A FOOL DRINKETH WITH TORTURE FROM THE EXTREMITY OF his FEET. That is, "He that employs a fool to tranſact any Buſineſs of Conſequence acts "as ridiculouſly as he that diſtorts his Body by bringing Neck and Feet "together, in order to drink at a Brook." See קצה thus uſed *in regimine*, Ch. XVII. 24. and חמס, conſidered as the Participle preſent, ſignifying *being in Torture*, or *ſuffering Violence*.

V. 7. *The Legs of the lame are not equal*; — דליו שקים מפסח] Rather --- THE LEGS OF THE LAME FAIL, OR ARE EXHAUSTED: which is the common Signification of דלל; and correſponds better with the next Hemiſtic. דליו is irregular, and incapable of being reduced to any known Form: it is generally ſuppoſed to be 3. m. pl. Imp. *Pihel*, for דלהו: but is here conſidered as 3. m. pl. Preter *Kal*, for דלו, or rather for דללו. Symmachus ſeems to have ſo read the Word; for thus he renders the Place — εξελιπον κνημαι απο χωλου, και παραβολη εν σωματι ——.

V. 8. *As he that bindeth a Stone in a Sling; ſo* is *he that giveth Honour to a Fool.* כצרור אבן במרגמה — כן נותן לכסיל כבוד :] The marginal Lection is — *As he that putteth a* precious *Stone in a Heap of Stones.* Both the Senſes are good, abſtractedly conſidered, but the Hebrew does not ſeem to juſtify either. For the Verbs צרר or צור never ſignify *to put*, or *place*, but always *to bind*; and מרגמה, which occurs only in this Place as a Noun, ſhould ſeem to mean a Heap of Stones, from the Verb רגם, *to ſtone*: however the Chaldee and Arabic will here aſſiſt us, for מרגימא ſignifies *a Sling*, as does رجم: on which account the textual Lection is preferable. The Application of the Compariſon to the moral Sentiment is obvious, *viz.* they are both (the Stone and the Honour) thrown away.

V. 9. As *a Thorn goeth up into the Hand of a drunkard, ſo* is *a Parable in the Mouth of Fools.* חוח עלה ביד שכור — ומשל בפי כסילים :] Rather --- As A THORN ENTERETH INTO THE HAND OF A DRUNKARD, SO doth A PARABLE &c. That is, they each expoſe themſelves to Ridicule.

V. 10. *The great* God *that formed all* Things, *both rewardeth the fool, and rewardeth tranſgreſſors.* רב מחולל כל ושכר כסיל — ושכר עברים :] None of the ancient Verſions ſeem to have had the ſame Text

Text before them, as that which we now have in this Place. The Chaldee and Syriac read it thus — רב מחולל בשר כסיל ושכר עבר ים : — *The Fleſh of a fool ſuffereth much: and a drunkard croſſeth the Sea.* The Arabic has only one Word like our Text, *viz.* כל, which the others omit, viz. *All the Beauty of the wicked is hated in many Things, becauſe their Aſpect is grievous to them.* The LXX is as unintelligible, *viz.* Πολλα χειμαζεται πασα σαρξ αφρονων, συντελεσθη γαρ εκστασις αυτων: Symmachus, Theodotion, and the Vulgate omit רב מחולל; and render as if they had read — כל שבר כסיל שבר עברות : for their Verſions, though differently worded, are all to this Effect — *Every one that reſtraineth the Madman reſtraineth Wrath.* Notwithſtanding this unparalleled Diverſity in the old Interpreters, the preſent Text is not only defenſible, but affords us a better Senſe than any they have given us. I would render it thus — EVERY ONE SUFFERETH MUCH, WHO EITHER HIRETH A FOOL, OR HIRETH TRANSGRESSORS. This Senſe ſeems more pertinent to the Place, and more connected with the Context, than it would, if the Verſe be ſo conſtrued as to refer to God, as in our Verſion.

V. 12. —there is *more Hope of a fool than of him.* תקוה לכסיל ממנו :] Rather---THOU MAYEST HOPE MORE OF A FOOL THAN OF HIM, תקוה being the 2. P. Fut. *Kal.*

V. 16. *The ſluggard* is *wiſer in his own Conceit, than ſeven Men that can render a Reaſon.* חכם עצל בעיניו — משבעה משיבי טעם :] As Self-Conceit does not properly enter into the Character of the Sluggard, what is here ſaid muſt I think be underſtood with reference to the two preceding Verſes: where it is ſaid "that he continually turneth "upon his Bed as a Door upon it's Hinges, and chooſeth to abide in a "reclining Poſture upon his Arm, which he can hardly be prevailed "upon through Hunger to draw off from that Poſture, in order to "feed himſelf — Then follows — Even though ſeven (or any Number "of) wiſe Men were to endeavour to argue with him on the Immora-"lity of theſe Proceedings, he will not ſuffer their Counſel to have "any Effect;" ſo prevalent are inveterate Habits. Or the Meaning may be, that he adheres to his own Opinion more obſtinately than ſeven Men of Judgment, becauſe he will not give himſelf the Trouble to examine it.

V. 18. *As a mad* Man *who caſteth Firebrands, Arrows, and Death.* כמתלהלה הירה זקים חצים ומות :] *Arrows and Death* are here put by an Hendyadis

Hendyadis for DEADLY ARROWS, in the ſame Manner as Pſ. CVII. 10. *being bound in Affliction and Iron:* the Hebrews, having few Adjectives, frequently ſupply their Place by uſing Subſtantives expreſſive of Qualities in the Abſtract. Note, this and the next Verſe properly make but one.

V. 23. *Burning Lips and a wicked Heart* — שפתים דלקים ולב רע] Rather —— WARM LIPS &c. or "Lips full of Expreſſions of the "warmeſt Friendſhip."

—— like *a Potſherd covered with Silver Droſs.* בסף סיגים מצפה על חרש:] Literally, *like the Silver of Droſs laid on a Potſherd,* or *broken Veſſel.* So the warm Lips, though they may at firſt deceive by a falſe Appearance, will ſoon diſcover the Wickedneſs of the Heart, as what ſeemed to be Silver, on Examination, turns out to be only Droſs.

V. 25. *When he ſpeaketh fair* —— כי יחנן קולו] Rather — WHEN HIS VOICE IS GRACIOUS.

—— *for* there are *ſeven Abominations in his Heart.* כי שבע תועבות בלבו:] Rather — FOR HE IS FULL OF ABOMINATIONS IN HIS HEART.

V. 26. Whoſe *Hatred is covered by Deceit* — תכסה שנאה במשאון] Rather --- HE THAT COVERETH HATRED WITH TRANQUILLITY; for that ſeems to be the Senſe of במשאון in this Place, from the Verb שאן, *to be tranquil.* תכסה is here conſidered as if written הכסה; for all the oriental and all the Greek Verſions ſeem to have ſo read.

V. 28. *A lying Tongue hateth* thoſe that are *afflicted by it;* לשון שקר ישנא דכיו] All the ancient Verſions render this Place thus —— A LYING TONGUE HATETH TRUTH: whence I conjecture that, inſtead of דכיו, they read דכיות, PURE THINGS; for ſo the Word ſignifies both in Chaldee and Syriac.

CHAP. XXVII.

V. 6. — *but the Kiſſes of an Enemy* are *deceitful.* ונעתרות נשיקות שונא:] As there is no Authority for rendering נעתרות *deceitful,* I would either adopt the marginal Lection EARNEST, or FREQUENT, or, give it the Senſe, which Taylor does from Schultens, *viz.* FETID, VIRULENT, POISONOUS.

V. 8.

V. 8. *As a Bird wandereth from her Neſt; ſo* is *a Man that wandereth from his Place.* [כצפור נודדת מן נקה — כן איש נודד ממקומו :] *Place* ſeems here too general an Expreſſion: the Word I think ought to be rendered FROM HIS HOME, or HOUSE, as 1 Sam. II. 20. and 2 Chron. XXV. 10. or perhaps FROM HIS POST or STATION.

V. 9. —*ſo* doth *the Sweetneſs of a Man's Friend by hearty Counſel.* [ומתק רעהו מעצת נפש :] Rather — SO THE COUNSEL OF THE SOUL DELIGHTETH (or, IS SWEET TO) IT'S FRIEND: or as נפש is of the common Gender, and not unfrequently uſed for a *Man*, this Hemiſtic may be rendered, SO THE COUNSEL OF A MAN DELIGHTETH HIS FRIEND.

V. 10. *Thine own Friend, and thy Father's Friend forſake not; neither go into thy Brother's Houſe in the Day of thy Calamity:* [רעך ורעת אביך אל תעזב — ובית אחיך אל תבוא ביום אידך] The Note in the old Verſion upon *the Day of thy Calamity* is, "truſt not in any "human Help." But I imagine the Meaning to be, "have Recourſe ra-"ther in Times of Adverſity to a ſincere Friend of thy Father's, or of "thine own, than to a Brother:" for it follows, *better* is *a Neighbour* that is *near than a Brother far off*; *i. e.* "even a good Neighbour that "is ready at hand to aſſiſt, is preferable to a Brother, who keeps at a "Diſtance, regardleſs of thy Trouble." See the Note Ch. XVIII. 19, 24. and XIX. 7.

V. 12. *A prudent* Man *foreſeeth the Evil,* — [ערום ראה רעה] The three connexive Particles, which the Tranſcriber has omitted in this Verſe, are found Ch. XXII. 3.

V. 14. *He that bleſſeth his Friend with a loud Voice, riſing early in the Morning, it ſhall be counted a Curſe to him.* [מברך רעהו בקול גדול בבקר — השכים קללה תחשב לו :] Rather — HE THAT SALUTETH HIS FRIEND WITH A LOUD VOICE, RISING EARLY, IT SHALL BE REPUTED TO HIM A LIGHT THING. See ברך and קלל, which have theſe Senſes, *i. e.* "He who is over ſedulous and officious in his "Attention upon his Friend creates a Suſpicion that he is hereby more "influenced by private Views, than by his Friend's Welfare."

V. 16. *Whoſoever hideth her, hideth the Wind, and the Ointment of his right Hand,* which *bewrayeth* itſelf. [צפניה צפן רוח — ושמן ימינו יקרא :] If we here read ריח for רוח, we may render — WHOSOEVER HIDETH HER, HIDETH A SMELL, WHICH THE OINTMENT about

HIS RIGHT HAND PROCLAIMETH. Or without reference to the contentious Woman, by reading צפן יהוה (according to the MS. Interpretation of an ingenious Friend) thus—THE LORD LAYETH UP THE NORTH WIND, AND CALLETH FORTH THE PLENTEOUS SOUTH WIND: *i.e.* "He ruleth over ſecond Cauſes, and directeth them to "their due Effects."

V. 17. *Iron ſharpeneth Iron; ſo a Man ſharpeneth the Countenance of his Friend.* ברזל בברזל יחד — ואיש יחד פני רעהו:] Rather — AS IRON IS SHARPENED BY IRON, SO A MAN IS SHARPENED BY THE COUNTENANCE OF HIS FRIEND: *i.e.* receives Alacrity and Spirits.

V. 19. *As in Water Face* anſwereth *to Face, ſo the Heart of a Man to a Man.* כמים הפנים לפנים — כן לב האדם לאדם:] Rather, I think --- AS THE FACE IS TO THE FACE IN WATER, SO IS THE HEART OF A MAN TO A MAN: That is (I apprehend) "the Actions of a Man ſhew as much his Heart, as the Reflection of "Water ſhews his Countenance."

V. 21. As *the fining Pot for Silver, and the Furnace for Gold; ſo* is *a Man to his Praiſe.* מצרף לכסף וכור לזהב — ואיש לפי מהללו:] Rather, I think---AS THE FINING POT TO SILVER, AND THE FURNACE TO GOLD, SO IS A MAN WITH RESPECT TO THE SPEECH OF HIM THAT PRAISETH HIM. That is (I imagine) "a Man's real "Character proves whether the Encomiaſt be a Flatterer or not."

V. 22. *Though thou ſhouldeſt bray a fool in a Mortar, among Wheat with a Peſtil, &c.* אם תכתוש את האויל — במכתש בתוך הריפות בעלי — ותו"] Here we have no leſs than four Words that may be conſidered as *απαξ λεγ.* The Signification of the Verb כתש and it's Derivative מכתש may be aſcertained from the Chaldee and Syriac; the Verb ſignifies *to bruiſe* or *beat*, כותש is *a Veſſel*, or *Fat, in which the Grapes are gently bruiſed before they are put in the Preſs.* הריחות is derived from רוח, which alſo ſignifies *to bruiſe*, and בעלי (which is rendered *with a Peſtil*, without any Sort of Authority that I can find) I conſider as an Error for בעלו or בעליו, compoſed of ב, עלי and the Affix. The Senſe therefore of this Place ſeems to be this—THOU MAYEST BRUISE A FOOL IN A FAT BY MEANS OF STAMPINGS UPON HIM &c. This ſeems to be the ſame Sentiment as that of Horace, *viz.*

Naturam expellas furca licet, uſque recurret.

V. 23.

V. 23. *Be thou diligent to know the State of thy Flock:* ידע תדע פני צאנך] Our Verſion ſeems here to go too wide from the Text, which is literally, *Knowing know thou the Faces of thy Sheep*; and ſeems to ſignify—"Be thou particularly acquainted with every one of thy Sheep." It is remarkable that ſome Shepherds will know every Sheep in very large Flocks merely by *their Faces*.

V. 24. *For Riches* are *not for ever: and doth the Crown* endure *to every Generation?* [כי לא לעולם חסן — ואם נזר לדור (ו)דור :] Rather FOR RICHES are NOT FOR EVER; NEITHER SURELY ARE THEY APPROPRIATED FROM GENERATION TO GENERATION. It is doubtleſs better to conſider נזר as a Verb in this Place, which is wanted, than to conſtrue it *a Crown*, which is quite foreign to the Subject.

CHAP. XXVIII.

V. 2. *For the Tranſgreſſion of a Land many* are *the Princes thereof:* בפשע ארץ רבים שריה] Thus God ſays in Iſaiah —— *I will give Children to be their Princes, and Babes ſhall rule over them*, Ch. III. 4, 12. —— *but by a Man of Underſtanding* and *Knowledge the State* thereof *ſhall be prolonged.* ובאדם מבין ידע כן יאריך :] Rather perhaps — SHALL OBTAIN RELIEF: for the Verb ארך has that Senſe in Arabic, and ארכה et ארוכה ſignify both *Health* and *a Cure*.

V. 3. *A poor Man that oppreſſeth the poor* —— גבר רש ועשק דלים] Rather --- A MAN IN POWER THAT IS NEEDY AND OPPRESSETH THE POOR.

V. 4. *They that forſake the Law praiſe the wicked:* — עזבי תורה יהללו רשע] That is, they countenance them in their Iniquity, in the ſame Manner as *they that keep the Law* are ſaid *to contend with them*, i. e. *reprove them*.

V. 12. — *but when the wicked riſe, a Man is hidden.* ובקום רשעים יחפש אדם :] Rather (as at Verſe 28.) — MEN HIDE THEMSELVES, *viz.* for Fear.

V. 21. *To have reſpect of Perſons* is *not good; for for a Piece of Bread* that *Man will tranſgreſs.* הכר פנים לא טוב — ועל פת לחם יפשע גבר :] The latter Hemiſtic ought I think to be rendered interrogatively --- AND FOR A PIECE OF BREAD SHOULD A MAN TRANSGRESS?

CHAP. XXIX.

V. 4. *The King by Judgment ſtabliſheth the Land: but he that receiveth Gifts overthroweth it.* מלך במשפט יעמיד ארץ — ואיש תרומות יהרסנה :] The Word תרומות is doubtleſs a Miſtake for תרמית, *Fraud* or *Deceit:* for the firſt ſignifies only *Oblations*, or Gifts offered with a religious View; but is never uſed in a bad Senſe for *Bribes*. The Chaldee, Syriac, LXX, and Arabic, read תרמית; for which Reaſon I would render with them — BUT THE FRAUDULENT MAN &c.

V. 6. *In the Tranſgreſſion of an evil Man* there is *a Snare.* — בפשע איש רע מוקש] Rather — THE WICKED MAN IS ENSNARED BY TRANSGRESSION: thus theſe Words are rendered, Ch. XII. 13. See Ch. XXII. 25.

V. 7. —but *the wicked regardeth not to know* it. רשע לא יבין דעת :] Rather --- but THE WICKED REGARDETH NOT KNOWLEDGE.

V. 8. *Scornful Men bring a City into a Snare:* — אנשי לצון יפיחו קריה] Rather — INFLAME A CITY; *i. e.* occaſion Tumults and Diſcords; or SET A CITY ON FIRE, by blowing the Fire of the Divine Wrath upon it. The next Hemiſtic countenances either of theſe Senſes.

V. 9. If *a wiſe Man contendeth with a fooliſh Man, whether he rage or laugh,* there is *no Reſt.* איש חכם נשפט את איש אויל — ורגז ושחק ואין נחת :] Rather — A WISE MAN CONTENDETH WITH A FOOL; AND WHETHER HE RAGE OR LAUGH, HE IS NOT DISMAYED: that is, "the wiſe will continue to reprove the fool, whether he be "angry or laugh at his Admonitions." נחת is here conſidered as the *Niphal* of חתת.

V. 13. *The poor and the deceitful Man meet together: the Lord lighteneth both their Eyes.* רש ואיש תככים נפגשו — מאיר עיני שניהם יהוה :] Rather — THE POOR AND OPPRESSED MAN &c. For, that theſe Words are not in Oppoſition, but are to be conſidered rather as ſynonymous, the latter Hemiſtic ſhews. The Word תככים occurs only in this Place: as it has no Root in Hebrew, the Senſe given to it here is borrowed from the Chaldee and Syriac.

V. 18. *Where* there is *no Viſion, the People periſh:* — באין חזון יפרע עם] Rather — WHERE there is NO INSTRUCTION, THE PEOPLE ARE

STRIPPED. See חזון joined to תורה, in the ſame Manner as here, Ezek. VII. 26: and the uſual Signification of the Verb חזה in Job is *To underſtand, to have learned* &c. Ch. XV. 17. XXVII. 12. &c.

V. 21. *He that delicately bringeth up his Servant from a Child, ſhall have him become* his *Son at the length.* מפנק מנער עבדו — ואחריתו יהיה מנון ;] Rather — SHALL HAVE HIM WEAK AT LAST; for ſo ممنون ſignifies, this Word occurring nowhere elſe in Hebrew; it does not ſeem to have any Affinity with נין *a Son*; neither do any of the ancient Verſions give it that Senſe.

V. 25. —— *but whoſo putteth his Truſt in the Lord ſhall be ſafe.* ובוטח ביהוה ישגב ;] Rather — SHALL BE EXALTED.

CHAP. XXX.

V. 1. *The Words of Agur the Son of Jakeh,* even *the Prophecy:* דברי אגור בן יקה המשא] Rather — THE WORDS OF AGUR, THE SON OF JAKEH, THE CHARGE (or, LESSON) which HE SPAKE &c. ſo alſo in the next Ch. V. 1. — THE LESSON WHICH KING LEMUEL's MOTHER TAUGHT HIM. משא is uſed frequently by the Prophets to ſignify *what they were charged with,* and thence called *a Burden.*

— *the Man ſpake unto Ithiel, even unto Ithiel* — נאם הגבר לאיתיאל לאיתיאל] This Repetition of the Word *Ithiel* is doubtleſs an Error of the Tranſcriber; for the two Words are not even joined by the connexive Particle, neither do any of the old Verſions (except the Chaldee) acknowledge more than one of them.

V. 2. *Surely I* am *more brutiſh than* any *Man:* — כי בער אנכי מאיש] Rather — THAN ANY ONE, as איש frequently ſignifies; and becauſe אדם follows, which is rendered *Man* immediately after.

V. 3. — *nor have the Knowledge of the holy.* ודעת קדשים אדע ;] Rather --- (with the old Verſion) NOR HAVE ATTAINED TO THE KNOWLEDGE OF HOLY THINGS: for *holy Things* correſponds better with *Wiſdom* in the preceding Hemiſtic; and *holy Men* would have been expreſſed by קדושים.

V. 4. — *who hath bound the Waters in a Garment?* מי צרר מים בשמלה] So Job talking of the Sea ſays — *when I made the Cloud*

the GARMENT *thereof, and thick Darkneſs* A SWADDLING BAND *for it.* Ch. XXXVIII. 9. See alſo Iſa. XL. 12.

——— *what is his Name, and what is his Son's Name, if thou canſt tell?* [מה שמו ומה שם בנו כי תדע׃] Some of the Fathers thought that Agur here referred to God *the Father* and *his only begotten Son*; and interpreted alſo the latter Clauſe of V. 19. of *the Incarnation* of the ſame Divine Perſon: but this Senſe ſeems inconſiſtent with what he ſays in his *Exordium*, V. 2, 3: beſides that it would imply a Degree of Communication of Divine Truths beyond what Providence choſe to reveal in ſo early a Period by any of his Prophets. I ſhould therefore underſtand the Phraſe, *what is his Son's Name*, to ſignify only in general, "What are his Connections, or the Name of his "Family?" For before the Introduction of Sirnames, it was uſual among moſt Nations, and among the Jews particularly, to diſtinguiſh the Son by the Father's Name. Or if the Son happened to be of greater Eminence than the Father, the Addition of the Son's Name was made Part of the Father's Deſcription; as *Ham, the Father of Canaan*, Gen. IX. 18. *Kiſh, Saul's Father*, 1 Sam. IX. 3. *Obed, the Father of Jeſſe, the Father of David*, Ruth. IV. 17. &c.

V. 9. — *and take the Name of my God* in vain. [ותפשתי שם אלהי׃] There is nothing wanting in the Text to complete the Senſe; for the Verb תפש ſometimes ſignifies *to lay hold with Violence*, right or wrong. I would therefore render --- LEST I VIOLATE (or, PROFANE) THE NAME OF MY GOD; *i. e.* ſwear audaciouſly and preſumptuouſly. See Taylor.

V. 13. There is *a Generation, O how lofty are their Eyes!* [דור מה רמו עיניו] Rather ſurely — There is A GENERATION WHOSE EYES ARE LOFTY: for מה is here a Relative undeclined; but the ſubſequent Affix gives it the Force of the Genitive.

V. 15. *The Horſeleech hath two Daughters*, crying, *Give, give.* [לעלוקה שתי בנות הב הב] Or — THE HORSELEECH HATH TWO DAUGHTERS, *viz.* GIVE, GIVE: or each of whom is called *Hab*, that is, *Give*. By this Image the Inſatiableneſs of Avarice is ſtrongly painted.

V. 19. — *the Way of a Serpent upon a Rock*, — [דרך נחש עלי צור] A Serpent ſeems here ſpecified rather than any other Animal; becauſe he would be more likely to diſcover himſelf by the Marks left behind him

him upon the Duſt: but upon a Rock he leaves no more Traces of his Track, than the Eagle in the Air, or the Ship in the Sea.

—— *and the Way of a Man with a Maid.* [ודרך גבר בעלמה׃ Agur's Meaning ſeems to be, not that the Tokens of Virginity were fallacious, as ſome have thought; but, as the next Verſe ſhews, that a Man could no more diſcover by his Wife when ſhe had been unfaithful to the Marriage Bed, than he could diſcern the Path of the Eagle through the Air, &c.

V. 20. — *ſhe eateth and wipeth her Mouth* —— [אכלה ומחתה פיה A modeſt Way of expreſſing her unlawful Commerce.

V. 22. — *and a fool when he is filled with Meat.* ונבל כי ישבע לחם׃] That is, a Man of no Principles, in affluent Circumſtances and pampered, is to be conſidered as a Peſt to Society.

V. 24. — *but they* are *exceeding wiſe.* [והמה חכמים מחכמים׃ Rather --- BUT THEY ARE WISER THAN THE WISE.

V. 25. *The Ants are a People not ſtrong;* — [הנמלים עם לא עז So Phocylides in his *Carm. admonit.*

—— ΦΥΛΟΝ δ' ΟΛΙΓΟΝ τελεθει πολυμοχθον.

And Ælian calls them likewiſe *a People*, ΔΗΜΟΣ. *Lib.* VI. *Cap.* 43. So Joel, Ch. I. V. 6. calls the Locuſts, *a Nation.*

V. 26. *The Conies* are but *a feeble Folk, yet they make their Houſes in the Rocks.* [שפנים עם לא עצום — וישימו בסלע ביתם׃ Rather — THE MOUNTAIN-MICE, though A PEOPLE NOT STOUT ----: for this is not true of *Rabbits*, who burrow in the Ground only: but the other Animal is found in the Crevices and Interſtices of Rocks. See Bochart's *Hieroz.* and Shaw's Travels.

V. 27. — *yet go they forth all of them by Bands.* [ויצא חצן כלו׃ חצן ought I think to be rendered TO PLUNDER, or TO DESTROY.

V. 28. *The Spider taketh hold with her Hands* — [שממית בידים תתפש This Animal is not *the Spider*, but *the Stellio*, (according to moſt of the old Verſions) which is a Species of the *Lizard*, whoſe fore Paws, ſays Bochart, are not unlike a Man's Hand, which it uſes very dexterouſly; and, on account of it's Smalneſs, might as well be in Palaces as the Spider.

V. 29.

V. 29. *There be three* Things *which go well, yea, four* are *comely in going.* שלשה המה מיטיבי צעד — וארבעה מטבי לכת :] This is the fifth Time that Agur uſes this Mode of Expreſſion in the Compaſs of a few Verſes: it is not inelegant in itſelf, but may perhaps be thought to recur too often. The Phraſes מיטיבי צעד and מטבי לכת are equivalent, and mean *moving* or *advancing in a ſtately and majeſtic Manner.*

V. 31. *A Greyhound*; זרזיר מתנים] In the Margin — *A Horſe:* but neither of theſe Animals ſeem here to be meant. All the ancient Interpreters, both Eaſtern and Greek, agree in the ſame Signification, *viz.* that of A Cock. But what the Deſcription, *girt in the Loins*, implies, it is difficult to account for. Our Tranſlators fixed upon *a Greyhound* and *a Horſe*, from *their Speed:* but that Idea is foreign to the Purpoſe. The Syriac ſeems to have read זר זוד inſtead of זרזיר; זר ſignifying *a Crown* or *Creſt*, gave the Name I imagine to that Bird. If this Reading be admitted, the Words may be rendered — THE COCK, PROUDER THAN A WHALE: which Creature, conſcious of it's great Strength, muſt neceſſarily look with Diſdain on inferior Animals.

V. 32. — lay *thine Hand upon thy Mouth.* יד לפה :] Rather — let THE HAND be UPON THE MOUTH; for there is no Pronoun in the Text. In Judges we have the ſame Phraſe more fully expreſſed, *viz.* חרש שים ידך על פיך, Ch. XVIII. 19.

CHAP. XXXI.

V. 2. *What, my Son? and what, the Son of my Womb? and what, the Son of my Vows?* מה ברי ומה בר בטני — ומה בר נדרי :] Our Verſion is here almoſt unintelligible for Want of ſupplying a Verb in one of theſe elliptical Expreſſions. It would doubtleſs be better to render the Verſe in ſome ſuch Manner — WHAT ſhall I ſay, MY SON? OR WHAT, O SON OF MY WOMB? OR WHAT, O SON OF MY VOWS?

V. 4. — it is *not for Kings to drink Wine, nor for Princes ſtrong Drink.* אל למלכים שתו יין — ולרוזנים או שכר :] Our Verſion intirely omits the Word או, or אי, as written in the Maſſora; which appears to be defective for אוה, in the ſame Manner as שתו, for שתות. This Place ought therefore to be rendered — it is NOT FOR KINGS

KINGS TO DRINK WINE; NOR FOR PRINCES TO COVET STRONG DRINK.

V. 21. —— *for all her Houſhold* are *clothed with Scarlet.*] שנים would be more properly rendered DOUBLE GARMENTS, as theſe are a better Security againſt the Cold than *Scarlet*.

V. 28. — *her Huſband* alſo, *and he praiſeth her.* :בעלה ויהללה] Our Tranſlators by adding here the Word *alſo* ſeem to have thought that there was ſomething wanting in the Text: and doubtleſs there is, for the Hemiſtic is too ſhort by one Word, and the Order of the two remaining Words plainly ſhew it. They ſeem to have judged that it was וקם that was defective: but, beſides that it is not ſuitable to the Dignity of the Huſband *to ariſe*, in token of Subjection, to *the Wife*, the Arabic Verſion has preſerved the Word ſought for: for we read there —— ورجلها سبحها ومدحها — *her Huſband praiſeth her and applaudeth her:* whence it is probable, that the Text was read thus —— ויודה בעלה ויהללה.

V. 29. *Many Daughters have done virtuouſly, but thou excelleſt them all.*] This muſt neceſſarily be ſuppoſed to be ſaid by the Huſband, as the Words immediately preceding intimate. The Word *ſaying*, ſo frequently omitted in the Text, ought therefore to precede this Verſe.

V. 30. — but *a Woman* that *feareth the Lord, ſhe ſhall be praiſed.*] The Picture which is drawn in this Chapter of a good Houſewife is perhaps the moſt finiſhed of all Antiquity. It is drawn at full Length, and equally pleaſing in every Point of View. The Character which Iſchomachus gives of his Wife in Xenophon's Oeconomics is alſo very engaging, and very ſimilar in moſt reſpects to this Child of Fancy, which Solomon's Mother produced, in order to engage him in the Search of ſuch a one to bleſs himſelf with. But by neglecting this pious Advice, his Wives and Concubines made him drink deep of the Cup of Bitterneſs, ſhook his Throne, and from the moſt exalted Pitch of Wiſdom reduced him to the Condition *of the Beaſts that periſh.*

CRITICAL REMARKS

ON THE

BOOK OF ECCLESIASTES.

CHAPTER I.

VERSE 9. — *and* there is *no new Thing under the Sun.* ואין כל חדש תחת השמש:] This Expreſſion of the Preacher is not to be underſtood in any other Senſe than as a general Inference from what he had ſaid, *viz.* that there is nothing among the *Phænomena* of Nature, which happens now otherwiſe than it has done for ſome Generations before: and in the moral World, Men being ſubject to the ſame Paſſions and Affections now as heretofore, it is no wonder the ſame Cauſes ſhould operate in the Production of like Effects.

V. 11. There is *no Remembrance of former* Things; —— אין זכרון לראשנים] That is, "Many paſt Events are totally buried in Obli-"vion, and the Circumſtances of other Facts are at a diſtant Period "quite forgotten."

V. 13. *And I gave my Heart to ſeek* — ונתתי את לבי לדרוש [ונתתי here and at V. 17. ought to be rendered —AND I APPLIED MY HEART.

V. 18. *For in much Wiſdom* is *much Grief; and he that increaſeth Knowledge, increaſeth Sorrow.* כי ברב חכמה רב כעס — ויוסיף דעת יוסיף מכאוב:] What Solomon declares here may ſeem at firſt Sight contradictory to his Aſſertion, Prov. III. 17, 18. that the *Ways of Wiſdom are Ways of Pleaſantneſs*, &c. But it is evident that there he means a *practical Wiſdom*, or Religious Life; and here *the Improvements of Science*, in which at leaſt he appears to have excelled all his cotemporaries.

Cotemporaries. Now, though every ſpeculative Man muſt have experienced much Pleaſure on the Diſcovery of Truth, yet he muſt confeſs that the Inveſtigation of it is replete with Trouble and Anxiety, and that after long and painful Reſearches he frequently finds he has been purſuing a vain Phantom.

CHAP. II.

V. 2. *I ſaid of Laughter,* It is *mad*; *and of Mirth, What doeth it?* [לשחוק אמרתי מהולל — ולשמחה מה זה עשה:] Or thus, with moſt of the old Verſions — I SAID TO LAUGHTER, O thou FOOL! AND TO MIRTH, WHY DOEST thou THAT?

V. 3. *I ſought in mine Heart to give myſelf unto Wine* — תרתי בלבי למשוך ביין את בשרי] Rather perhaps —— I PURPOSED IN MINE HEART TO GRATIFY MINE APPETITE WITH WINE.

V. 8. — *I gat me Men-Singers and Women-Singers, and the Delights of the Sons of Men,* as *muſical Inſtruments, and that of all Sorts.* עשיתי לי שרים ושרות — ותענגות בני האדם — שדה ושדות:] The Text ſeems corrupt in the two laſt Words before us; for what can a Singular and a Plural of the ſame Signification, thus joined together, mean; as, in the Margin of our Verſion, *muſical Inſtrument and Inſtruments?* It is evident to me from the Agreement in all the ancient Verſions, both Eaſtern and Greek, that they read ומשקים ומשקות, or contractedly ושקים ושקות — AND MEN AND WOMEN CUPBEARERS.

V. 12. — *for what* can *the Man* do *that cometh after the King?* even *that which hath already been done.* — מי מה האדם שיבא אחרי המלך את אשר כבר עשוהו:] The Syriac and Vulgate read here עשהו: according to them this Place may be rendered — BUT WHAT is MAN, THAT HE SHOULD GO AGAINST THAT KING, EVEN HIM WHO LONG SINCE MADE HIM? That is, "Why ſhould Man take Pleaſure in "Madneſs and Folly againſt the poſitive Commands of his Creator?" See אחרי thus uſed, Noldius, 5.

V. 16. — *ſeeing that which now* is *in the Days to come ſhall all be forgotten:* — בשכבר הימים הבאים הכל נשכח] Rather — SEEING THAT NOW THE DAYS WILL COME, WHEN ALL SHALL BE FORGOTTEN.

—— *and how dieth the wise* Man? *as the fool.* זאיך ימות החכם עם הכסיל:] Rather, I think, without Interrogation, thus — AND THE WISE DIETH IN THE SAME MANNER AS THE FOOL. So this Particle is uſed, Ruth. III. 18. and ως likewiſe, Joh. XI. 36.

V. 18. *Yea, I hated all my Labour, which I had taken under the Sun: becauſe I ſhould leave it unto the Man that ſhall be after me.*] This is ſo ſelfiſh and narrow a Principle, that we cannot ſuppoſe Solomon ever entertained it himſelf. I am perſuaded that he is here enumerating the different Purſuits of different Men after Happineſs. The Uſe of the firſt Perſon is common in moſt Languages; and is juſtly deemed the moſt elegant and delicate Way of conveying Reproof. The Line of Diſtinction, which he ſeems to draw, is, I apprehend, at the Epiphonema, which recurs ſo frequently, viz. *This* is *alſo Vanity*.

V. 25. *For who can eat, or who elſe can haſten* hereunto, *more than I?* כי מי יאכל ומי יחוש חוץ ממני:] The Tranſlation of the old Verſion is, *For who could eat, and who could haſte to outward Things, more than I?* But I much doubt whether the Words can bear either of theſe Senſes; and neither of them ſeems to be much to the Purpoſe. The LXX, Syriac, and Arabic read ממנו; but what Verb they had inſtead of יחוש I know not: they however render it *drink*, viz. *For who can eat and drink without him*, i. e. *God*, juſt before mentioned. It is not improbable that יחצה was the Lection; for Symmachus and the Vulgate favour it. I would therefore adopt it, and render — FOR WHO CAN EAT, OR WHO CAN DISTRIBUTE ABROAD, WITHOUT HIM? that is, "who is there that can ſay he has not only enough to "ſupply his own Wants, but alſo to relieve the Wants of others, "without being indebted to Providence for it?" By admitting this Senſe, we need not ſupply a Subject, as our Verſions do, at the Beginning of the next Verſe.

CHAP. III.

V. 11. — *alſo he hath ſet the World in their Heart, ſo that no one can find out the Work that God maketh* — גם את העלם נתן בלבם מבלי אשר לא ימצא האדם — את המעשה אשר עשה האלהים] Rather --- BUT HE HATH SET THEIR YOKE ON THEIR HEART, SO THAT &c. that is (I apprehend) "God has ſo circumſcribed the Fa-"culties of Man, that he cannot thoroughly comprehend the Nature "of

"of final Cauſes:" the *Heart* as often denoting *the Faculties of the Mind* as *the Affections*. The Phraſe—*to ſet a Yoke on the Heart*—occurs I believe nowhere elſe in Scripture; neither do we meet in any other Place with the Expreſſion of *ſetting the World in the Heart:* beſides that this Place is the only one where עלם ſignifies *the World*, according to the Hebrew Writers; in all other Places it means *Time* or *Eternity*. In our Verſion indeed it is thus rendered, Iſaiah LXIV. 4. *Yoke* in this Verſe ſeems to imply the ſame as *Weight*, cauſing an *Obſtacle*; thus—*the Yoke of my Tranſgreſſions*; Lam. I. 14.

V. 12. —*but for* a Man *to rejoice, and to do good in his Life.* כי אם לשמוח ולעשות טוב בחייו:] Rather — BUT FOR A MAN TO REJOICE, AND TO PROCURE HAPPINESS IN HIS LIFE. The next Verſe, relating to ſenſual Gratifications, ſeems to confirm this Senſe.

V. 19. —*as the one dieth, ſo dieth the other* — כמות זה כן מות זה] Theſe Infinitives are uſed for Preters: ſee Prov. XXV. 3. &c. The Antecedents are *Man* and *Beaſts*, which Solomon ſays *have all one Breath, ſo that a Man hath no Preeminence above a Beaſt*. Here he doubtleſs perſonates thoſe minute Philoſophers, who, like the Sadducees, denied a Reſurrection, and took Pleaſure in degrading human Nature.

V. 21. *All go unto one Place, all are of the Duſt, and all turn to Duſt again.*] So the Poets,

Παντα κοινως, και παντα γελως, και παντα το μηδεν. *Epig. incerti.*
Σιας οναρ ανθρωποι. Pindar.
Pulvis et umbra ſumus ——. Hor.
——— *Sed omnes una manet Nox,*
Et calcanda ſemel via Leti. Ibid. *Lib.* I. *Od.* 28.
Nobis cum ſemel accidit brevis Lux,
Nox eſt perpetua una dormienda. Catul.

CHAP. IV.

V. 1. —*and behold the Tears of* ſuch as were *oppreſſed, and they had no Comforter; and on the Side of their Oppreſſors* there was *Power, but they had no Comforter.* — והנה דמעת העשקים — ואין להם מנחם ומיד עשקיהם כח — ואין להם מנחם:] Rather — AND BEHOLD THE TEARS OF THE OPPRESSED, FOR THEY HAD NO COMFORTER, NOR STRENGTH AGAINST THE HAND (or, POWER) OF THEIR OP-

PRESSORS, FOR THEY HAD NO COMFORTER. This is an Epizeuxis, not unlike the following Inſtance, Virg. Buc. Ecl. VIII. 89.

Talis amor Daphnim, qualis, cum feſſa juvencum
Per nemora atque altos quærendo bucula lucos ——
Talis amor teneat, nec ſit mihi cura mederi.

V. 3. *Yea, better is* he *than both they, which hath not yet been* —— וטוב משניהם את אשר עדן לא היה] Rather — BUT BETTER is HE THAN BOTH THEY WHO DOTH NOT EXIST: or thus--- WITH WHOM PLEASURE HATH NOT BEEN &c. For עדן is nowhere uſed for *yet:* but it ſignifies *Delight* or *Pleaſure*; i. e. who has neither experienced Pleaſure nor Pain. The Character which Solomon introduces here ſeems to be that of the *querulous*, who habitually complains of every Thing, and delights in uſing this Paradox, that *Nonentity is preferable to Exiſtence.*

V. 5, 6. *The fool foldeth his Hands together, and eateth his own Fleſh. Better* is *an Handful* with *Quietneſs, than both the Hands full* with *Travail and Vexation of Spirit.* הכסיל חבק את ידיו — ואכל את בשרו: טוב מלא כף נחת — ממלא חפנים עמל ורעות רוח:] Rather --- THE INACTIVE FOLDETH HIS HANDS TOGETHER, AND CONSUMETH HIS OWN FLESH, ſaying, BETTER IS AN HANDFUL &c. כסיל is ſometimes uſed for *dull, unactive, Heavineſs.* See Taylor. Solomon draws here the Portrait of *Envy* and *Lazineſs.* Then follows *Covetouſneſs.* Thus Homer repreſents Bellerophon *conſuming his own Soul*; Iliad. Z. 202. Ον θυμον κατεδων, πατον ανθρωπων αλεεινων.
So Horace, *Epiſt.* I. ii. 57.

Invidus alterius macreſcit rebus opimis.

V. 8. *There is one* alone, *and* there is *not a ſecond*; יש אחד ואין שני] Rather --- THERE IS ONE WITHOUT A SECOND, OR ANOTHER.

—— *neither* ſaith he, *For whom do I labour, and bereave my Soul of good?* ולמי אני עמל — ומחסר את נפשי מטובה:] Our Tranſlators underſtood this as ſpoken by the covetous Man: but may it not with as much Propriety be ſuppoſed to be a Reflection, by way of Epiphonema, made by the Author of this Book on what he had obſerved, as the Words that immediately follow? thus —— BUT FOR WHOM WOULD I thus LABOUR, AND BEREAVE MY SOUL OF GOOD?

V. 9. *Two* are *better than one; becauſe they have a good Reward for their Labour.* [טובים השנים מן האחד — אשר יש להם שכר טוב בעמלם:
Rather

Rather --- Two are BETTER THAN ONE; BECAUSE THEY HAVE A GREATER ADVANTAGE IN THEIR LABOUR: for this Senſe is more conſiſtent with Truth, as well as the Context: and it is well known that the Hebrews are unacquainted with the comparative Degree, which the *Exigentia loci* alone can determine.

V. 14. *For out of Priſon he cometh to reign; whereas alſo* he that is *born in his Kingdom becometh poor.* כי מבית הסורים יצא למלך — כי גם במלכותו נולד רש׃] As סור and שור are often confounded, I read here השורים, and render — THOUGH HE COME TO REIGN FROM THE HOUSE OF PRINCES, YET HE WILL CERTAINLY BECOME POOR IN HIS KINGDOM. See the Verb ילד thus uſed, Pſ. II. 7. Or thus, according to the Reading of the Text —— FOR HE (the Child mentioned in the preceding Verſe) COMETH TO REIGN FROM THE HOUSE OF THE REVOLTERS, &c. *i. e.* is by a Revolution ſet upon the Throne.

V. 15. *I conſidered all the living which walk under the Sun, with the ſecond Child that ſhall ſtand up in his Stead.* ראיתי את כל החיים — המהלכים תחת השמש — עם הילד השני — אשר יעמד תחתיו׃] Here we ſeem to have an *Hyſteron Proteron*, and a wrong Senſe given to השני. The natural Order and Meaning of the Verſe is, as I conceive, this --- I CONSIDERED THAT ALL THE LIVING UNDER THE SUN WALKED WITH (or, ATTACHED THEMSELVES TO) THE NEXT CHILD, WHO WOULD SUCCEED IN HIS STEAD. The Phraſe *to walk with another* in Scripture denotes *to be obedient to his Will:* thus Enoch is ſaid to have *walked with God.* Gen. V. 22, 24. So Noah, Gen. VI. 9. That שני is not always uſed for *ſecond* appears from V. 8. where it ſignifies *another:* that Word is perhaps uſed here in Preference to another Word, to denote that the Heir apparent is *ſecond* in Dignity to the reigning Prince; and indeed the Words which immediately follow countenance this Conjecture: but ſurely it can have no Reference to *the ſecond Child*, in Prejudice to his elder Brother; who among the Hebrews, as well as in all other civiliſed Countries, was intitled to the Rights of Primogeniture.

V. 16. There is *no End of all the People*, even *of all that have been before them; they alſo that come after ſhall not rejoice in him.* אין קץ לכל העם — לכל אשר היה לפניהם — גם האחרונים לא ישמחו בו׃] I read with the Syriac and Vulgate לפניו, and render — There is NO END OF ALL THE PEOPLE, OF ALL THAT ARE IN HIS PRESENCE:

BUT

BUT THEY THAT COME AFTER WILL NOT REJOICE IN HIM; *i. e.* "The Number of thoſe who from Vanity or Intereſt pay their "Devotions to the preſumptive Heir of the Crown is innumerable: "but it will probably happen, that he, who has been for a Time ſur- "rounded with a Troop of flatterers, when he comes to ſway the "Sceptre, may make it a *Rod of Iron*, to their Sorrow, and that "of their Poſterity." This Prediction was verified in Rehoboam, Solomon's Son and Suceeſſor.

CHAP. V.

V. 1. *Keep thy Foot when thou goeſt to the Houſe of God,* שמר רגליך כאשר תלך אל בית האלהים] Rather --- ATTEND TO THY GOINGS; or KEEP A GUARD ON THY FEET, WHEN &c. *i. e.* "to "thy Affections, or the Diſpoſitions of thy Mind." רגל has this Senſe, Job. XXXI. 5. Prov. VI. 8. Iſa. LII. 7.

— *than to give the Sacrifice of fools:* — מתת הכסילים זבח] Rather --- THAN TO OFFER with FOOLS A SACRIFICE; for the Order and Form of the Words prevents their being conſidered as *in regimine.*

V. 3. *For a Dream cometh through the Multitude of Buſineſs; and a fool's Voice* is known *by Multitude of Words.* — כי בא החלום ברב ענין וקול כסיל ברב דברים:] Rather --- FOR as A DREAM COMETH THROUGH A MULTITUDE OF BUSINESS, SO THE VOICE OF A FOOL THROUGH A MULTITUDE OF WORDS. Meaning, that he who talks a great deal will neceſſarily talk fooliſhly.

V. 4. — *for* he hath *no Pleaſure in fools:* כי אין חפץ בכסילים] There ought to be here no Italics; as חפץ is a Verb.

V. 6. *Suffer not thy Mouth to cauſe thy Fleſh to ſin;* — אל תתן את פיך לחטיא את בשרך] Rather, I think — SUFFER NOT THY MOUTH TO SIN AGAINST THY BODY, *viz.* by raſh Vows of Self-Denial, Abſtinence, or Mortification, as the preceding Verſe ſeems to ſhew.

—— *neither ſay thou before the Angel,* — ואל תאמר לפני המלאך] Rather, I think — NEITHER SAY THOU BEFORE HIM WHO PROVIDETH FOR THEE. This Periphraſis is explained by the Word *God* in the next Clauſe, which is exegetical.

V. 7. *For in the Multitude of Dreams and many Words* there are *alſo* divers *Vanities:* — כי ברב חלמות והבלים ודברים הרבה] Rather — FOR

---FOR as IN THE MULTITUDE OF DREAMS there are SURELY VANITIES, SO IN MANY WORDS. See Noldius.

V. 8. —*for* he that is *higher than the higheſt regardeth*; *and* there be *higher than they*. כי גבה מעל גבה שמר וגבהים עליהם :] Rather ---FOR he that is HIGH OBSERVETH him THAT IS HIGHER; AND THERE are HIGHER THAN THEY. That is, it is not to be wondered that a Country ſhould be plundered, when the ſeveral Officers are countenanced by their Superiors, and theſe by the ſupreme Authority itſelf. This Senſe ſeems more agreeable to the Context, than to interpret it, with our Verſion, of the Divine Providence.

V. 10. *He that loveth Silver* &c. —— אהב כסף וגו"] Rather — HE THAT LOVETH MONEY.

V. 17. *All his Days alſo he eateth in Darkneſs:* — גם כל ימיו בחשך יאכל] Rather —— HE CONSUMETH ALSO ALL HIS DAYS IN DARKNESS.

—— *and* he hath *much Sorrow and Wrath* with *his Sickneſs*. זכעם הרבה וחליו וקצף :] Rather — AND ANGER, SICKNESS, AND WRATH MULTIPLY: for הרבה does not ſeem to be an Adverb here, but the Preter *Hiphil*, as Deut. I. 10. Hoſ. VIII. 14. which agrees with each of the ſingular Nouns ſeparately; and the ו final in וחליו is plainly a Miſtake, occaſioned by the next Word beginning with the ſame Letter; for not one of the ancient Verſions acknowledge it.

V. 19. *Every Man alſo to whom God hath given Riches and Wealth, and hath given him Power to eat thereof, and to take his Portion, and to rejoice in his Labour; this* is *the Gift of God.*] Our Verſion in this Place is ſcarcely intelligible, the Words not being reducible to a Propoſition. How much better is this expreſſed in the old Verſion — AND TO EVERY MAN TO WHOM GOD &c? The ſame Mode of Expreſſion occurs Ch. VI. 2. and ought to be rendered — TO WHOMSOEVER GOD &c.

V. 20. *For he ſhall not much remember the Days of his Life:* כי לא הרבה יזכר את ימי חייו] Rather in the preſent Tenſe —— FOR HE DOTH NOT &c.

—— *becauſe God anſwereth* him *in the Joy of his Heart*. כי האלהים מענה בשמחת לבו :] Rather --- BECAUSE GOD MINISTRETH

GROUND

GROUND FOR THE JOY OF HIS HEART; *viz.* by the Gifts beſtowed on him: for this Verb when conſtrued with the Prepoſition ב has that Senſe.

CHAP. VI.

V. 3. *If a Man beget an hundred Children,* — [אם יוליד איש מאה — Rather --- THOUGH HE BEGET AN HUNDRED MALES; *i. e.* Sons, and Grandſons. That this is the Conſtruction of this Place is evident; for איש of the preceding Verſe is certainly the Nominative, which would therefore be unneceſſarily repeated here; neither would it in that Caſe be placed after the Verb; and this ſhews that it is governed by it in an oblique Caſe, as it cannot be uſed *abſolutely*, on which account our Verſion adds the Word *Children*. But איש is here more proper than בנים; becauſe it reſtrains the Offspring to the Iſſue Male: and it is well known that in Hebrew this Word is uſed with any Number, how great ſoever.

——*ſo that the Days of his Years be many*; [ורב שיהיו ימי שניו The Conſtruction here according to the preſent Reading and Tranſlation is very harſh and ungrammatical, and the Senſe a mere Tautology; for where is the Difference between *a Man's living many Years*, and *the Days of his Years being many?* But if inſtead of שיהיו we read שיהו, which Word is uſed 1 Sam. XIV. 34. and tranſlated HIS SHEEP, which may be here taken for SUBSTANCE in general, we ſhall not only avoid the Tautology, and remedy the Defects of Conſtruction, but find a Senſe much more ſuited to the Context; thus — THOUGH HE BEGET AN HUNDRED MALES, AND LIVE MANY YEARS, AND HIS SUBSTANCE BE GREAT all THE DAYS OF HIS LIFE, BUT HIS SOUL BE NOT FILLED WITH GOOD, AND ALSO HE HAVE NO BURIAL, &c. Three Species of Good are enumerated, *a numerous Progeny*, *long Life*, and *great Poſſeſſions*, *during the whole Courſe of that Life*; in Oppoſition to theſe are placed *Want of Contentment* in this Life, and *Want of Burial* after Death; which Solomon ſays are ſuch Abatements of Happineſs, that an Abortion is preferable to Life in ſuch Circumſtances.

V. 5. *Moreover he hath not ſeen the Sun, nor known* any Thing: — [גם שמש לא ראה ולא ידע] Rather — MOREOVER HE HATH NOT SEEN NOR KNOWN THE SUN: *i. e.* the Embryo, which can neither ſee nor feel it's Influence.

V. 8.

V. 8. *For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?* כי מה יותר לחכם מן הכסיל — מה לעני יודע להלך נגד החיים:] The latter Part of this Verſe ſeems to be an Anſwer to the Queſtion propoſed in the former Part, and ought I think to be thus rendered —— THAT which THE POOR HATH, WHO KNOWETH &c. *i. e.* in Point of Morals the wiſe has no Advantage over the poor who knows and practiſes his Duty.

V. 9. *Better* is *the Sight of the Eyes, than the Wandering of the Deſire:* — טוב מראה עינים מהלך נפש] Rather — BETTER is THE SIGHT OF THE EYES THAN THE PURSUIT OF THE APPETITE, as Verſe 7. *The Sight of the Eyes* is here uſed by a Metonymy for every Object of Sight, or whatever may be ſeen.

V. 12. *For who knoweth what* is *good for Man in* this *Life, all the Days of his vain Life which he ſpendeth as a Shadow?* כי מי יודע מה טוב לאדם בחיים מספר ימי חיי הבלו ויעשם כצל] Rather — BUT WHO KNOWETH WHAT IS BETTER IN LIFE FOR A MAN, THAN TO NUMBER THE DAYS OF HIS LIFE &c? that is, to take an Account of them, ſo as to turn them to Profit.

CHAP. VII.

V. 8. *Better* is *the End of a Thing than the Beginning thereof:* and *the patient* &c. " טוב אחרית דבר מראשיתו וגו] The two laſt Words ought to be thus read, מראשית וטוב; and the Verſe thus rendered --- BETTER is THE END OF A THING THAN THE BEGINNING: AND THE PATIENT &c.

V. 10. *Say not thou, What is* the Cauſe *that the former Days were better than theſe?* אל תאמר מה היה שהימים הראשנים היו טובים מאלה] Rather --- SAY NOT, WHY DOTH IT HAPPEN THAT &c.

V. 11. *Wiſdom* is *good with an Inheritance: and* by it there is *Profit to them that ſee the Sun.* טובה חכמה עם נחלה ויתר לראי השמש:] Rather, with the Margin --- WISDOM is AS GOOD AS AN INHERITANCE; NAY BETTER TO THEM &c.

V. 12. *For Wiſdom* is *a Defence,* and *Money* is *a Defence:* — כי בצל החכמה בצל הכסף] צל occurs Numb. XIV. 9. in this Senſe, but

without the Prepoſition; but the ב is not unfrequently prefixed to the Nominative, as well as other Caſes: ſee Exod. XXXII. 22. 1 Kings XIII. 34. Or בצל may ſignify the ſame as بصول, A WEAPON.

—— *but the Excellency of Knowledge* is, that *Wiſdom giveth Life to them that have it.* ויתרון דעת החכמה תחיה בעליה:] Rather — BUT THE EXCELLENT KNOWLEDGE OF WISDOM GIVETH LIFE TO THEM THAT HAVE IT.

V. 13. *Conſider the Work of God: for who can make* that *ſtraight which he hath made crooked?* ראה את מעשה האלהים — כי מי יוכל לתקן את אשר עותו:] Rather — CONSIDER THE WORK OF GOD, WHETHER ANY ONE CAN MAKE STRAIGHT THAT WHICH HE HATH MADE CROOKED. See theſe ſeveral Particles thus uſed in Noldius's Concordance.

V. 14. *In the Day of Proſperity be joyful, but in the Day of Adverſity conſider: God alſo hath ſet the one over againſt the other, to the End that Man ſhould find nothing after him.* ביום טובה היה בטוב וביום רעה ראה גם את זה לעמת זה עשה האלהים על דברת שלא ימצא האדם אחרין מאומה:] Our Tranſlators explain the latter Clauſe thus — "That Man ſhould be able to controul nothing in his "(God's) Works." See the Margin of the old Verſion. But that does not ſeem to be the Meaning, neither will the Words bear that Senſe. I would render them, with all the ancient Verſions, thus — TO THE END THAT MAN MIGHT FIND NO BLAME AGAINST HIM. That is, God hath ordered that Good and Evil ſhould be ſo intermixed, that no Man is without his Share of either, and therefore cannot arraign his Providence. מאומה may here ſignify *any Thing:* but as מום *Blame* is twice written מאום, it may be alſo conſidered as having the paragogic ה: it occurs exactly in this Form and Senſe, 1 Sam. XXIX. 3. and אחריו is here uſed as Lev. XXVI. 33. *viz.* והריקתי אחריכם חרב —— *and I will unſheath the Sword* AGAINST YOU. See alſo 1 Sam. XIV. 37. &c.

V. 15. *All* Things *have I ſeen in the Days of my Vanity:* את הכל ראיתי בימי הבלי] Rather — ALL THIS HAVE I SEEN &c. as Gen. XXIV. 50. מיהוה יצא הדבר — THIS THING *cometh from the Lord.* See alſo Ch. VIII. 9.

—— *there is a juſt* Man *that periſheth in his Righteouſneſs, and there is a wicked* Man *that prolongeth* his Life *in his Wickedneſs.* יש צדיק אבד בצדקו — ויש רשע מאריך ברעתו:] Rather, I think — THERE

IS

IS A JUST Man THAT IS DISAPPOINTED IN HIS RIGHTEOUSNESS; AND A WICKED Man THAT CONTINUETH LONG IN HIS WICKEDNESS. אבד has the Senſe of *loſing* or *miſſing the Way of Life or Happineſs*, Job. VI. 18. Pſ. II. 12. See Taylor. ארך, ſimply, ſignifies to continue long, Ch. VIII. 12.

V. 16. — *why ſhouldeſt thou deſtroy thyſelf?* למה תשומם :] Rather — BE DESOLATE; or *left alone*, as in the Margin, and in the old Verſion: for a Man *overrighteous* or *overwiſe* (*i. e.* one who carries his Religion as far as Superſtition, or whoſe Prudence degenerates into Pyrrhoniſm) bids fair to be forſaken by all his Companions.

V. 18. — *for he that feareth God ſhall come forth of them all.* כי ירא אלהים יצא את כלם :] Rather — SHALL PROCEED IN (or, ACCORDING TO) ALL THESE, viz. *Precepts*. See Noldius, Art. 10 & 19.

V. 25. —— *and to know the Wickedneſs of Folly, even of Fooliſhneſs* and *Madneſs*. ולדעת רשע כסל והסכלות הוללות :] The old Verſion is here more agreeable to the Text, *viz.* AND TO KNOW THE WICKEDNESS OF FOLLY, AND THE FOOLISHNESS OF MADNESS.

V. 26. — *whoſe Heart* is *Snares and Nets, and her Hands* as *Bands*: אשר היא מצודים וחרמים לבה אסורים ידיה] Rather, I think — WHO HERSELF is SNARES, WHOSE HEART is NETS, and WHOSE HANDS are BANDS: for the Pronoun היא ſeems here to be emphatical.

V. 27. *Behold, this have I found, (ſaith the Preacher)* counting *one by one, to find out the Account*. ראה זה מצאתי אמרה קהלת אחת לאחת למצא חשבון :] Rather, I think thus — BEHOLD THIS HAVE I FOUND, SAITH THE PREACHER, OF ONE WITH THE OTHER, IN THE END OF THE ACCOUNT. מצא is here conſidered as a Subſtantive derived from יצא, and ſignifying literally the *going forth*. The ל has the Force of the Prepoſition *in*; or it denotes that the Verb Subſtantive היות is underſtood. *Qu.* ought not we to read אמר הקהלת ?

V. 29. *Lo, this only have I found, that God hath made Man upright: but they have ſought out many Inventions.* לבד ראה זה מצאתי אשר עשה האלהים את האדם ישר וגו"] Rather, I think, thus — THIS ONLY BY EXAMINING HAVE I FOUND, THAT GOD HATH MADE MEN UPRIGHT &c. For ראה is not here I apprehend an Interjection, or the Imperative; if it were, it would claim the firſt Place in the

Sentence, like הנה; but it is the Participle preſent of the Verb ראה, which has this Senſe, Lev. XIII. 10. &c. and אדם ſignifies not only the firſt Man ſo called, or any other particular Man; but alſo the whole Aggregate of Mankind.

CHAP. VIII.

V. 1. —*a Man's Wiſdom maketh his Face to ſhine,* חכמת אדם תאיר פניו] Rather — ENLIGHTENETH HIS FACE, or MAKETH IT GLORIOUS; as the Word is rendered in other Places.

—— *and the Boldneſs of his Face ſhall be changed.* ועז פניו ישנא:] Rather --- BUT HE THAT HATH AN IMPUDENT COUNTENANCE SHALL BE HATED: thus עז פנים is rendered, Prov. VII. 13. Here the Prepoſition ב is ſupplied before פניו; the literal Conſtruction being—*He that is impudent in his Face.* In regard to ישנא, it is the regular Future *Niphal* from שנא, as Prov. XIV. 17. which is there rendered in our Verſion HATED: ſo that it is amazing our Tranſlators would prefer to torture this Word by deriving it from שנה; and this too, for the ſake of adopting a worſe Senſe.

V. 2. *I* counſel thee *to keep the King's Commandment:* אני פי מלך שמר] I think it is more probable that אני is a Miſtake for אנא or אנה, than that a Word ſhould have dropped from the Text; wherefore I would render — KEEP, I PRAY THEE, &c. None of the old Verſions, the Vulgate excepted, ſeem to have had this Word in their Texts.

V. 3. *Be not haſty to go out of his Sight: ſtand not in an evil Thing:* אל תבהל מפניו תלך אל תעמד בדבר רע] Rather — RUSH NOT HASTILY FROM HIS PRESENCE: (viz. *as impatient*) GO THY WAY, STAND NOT IN AN EVIL THING.

V. 6. *Becauſe to every Purpoſe there is Time and Judgment; therefore the Miſery of Man is great upon him.* — כי לכל חפץ יש עת ומשפט כי רעת האדם רבה עליו:] There ſeems to be no Connection between theſe Clauſes; and for this Reaſon, I imagine, becauſe they are Parts of different Verſes. The firſt ought to be connected with the preceding Verſe, and rendered thus — BECAUSE THERE IS A SEASON AND AN ESTABLISHED ORDER FOR EVERY PURPOSE, or PURSUIT; and the latter Clauſe thus --- BUT THE MISERY OF MAN IS GREAT UPON HIM, BECAUSE HE KNOWETH NOT THAT WHICH SHALL BE &c.

V. 12.

V. 12. — *yet ſurely I know that it ſhall be well with them that fear God, which fear before him.* כי גם יודע אני אשר יהיה טוב ליראי חאלהים אשר יראו מלפניו ;] The latter Clauſe ought I think to be rendered — WHO REVERENCE HIM: for מלפני preceded by the Verb ירא is only an expletive Sign of the Accuſative Caſe: or thus, WHO STAND IN AWE OF HIS PRESENCE, as Jer. V. 22.

CHAP. IX.

V. 1. — *the righteous, and the wiſe, and their Works* are *in the Hand of God: no Man knoweth Love or Hatred* by *all* that is *before them.* הצדיקים והחכמים ועבדיהם ביד האלהים גם אהבה וגם שנאה אין יודע האדם הכל לפניהם ;] Rather — THE RIGHTEOUS, AND THE WISE, AND THEIR HOUSHOLDS are IN THE HAND OF GOD; but MEN KNOW NOT by ALL that is BEFORE THEM EITHER LOVE OR HATRED: *i. e.* "It is impoſſible for Men to determine by God's "Diſpenſations of Proſperity or Adverſity, whether he love, or do not "love, them who are apparently righteous and wiſe." From this Circumſtance, among others, one might be led to conclude that God's equal Adminiſtration of temporal good and evil in the Jewiſh Commonwealth was at an End, which is generally ſuppoſed not to have happened till about the Time of the Babyloniſh Captivity. For David ſays expreſſly that *he* NEVER *ſaw the righteous forſaken, nor his Seed begging Bread.* P. XXXVII. 25.

V. 3. — *and after that,* they go *to the dead.* ואחריו אל המתים] Rather --- AND PURSUETH THEM TO THE DEAD, *viz.* the Madneſs juſt before mentioned.

V. 5. —— *but the dead know not any Thing, neither have they any more a Reward;* והמתים אינם יודעים מאומה — ואין עוד להם שכר] The whole of what is here ſaid from V. 1. to the End of V. 10. I conſider as intended to ſet forth the Principles of *Epicureans*; (for their Syſtem prevailed among the Jews, as well as the Greeks;) for the Immortality of the Soul ſeems here to be denied, and at V. 7. an Exhortation begins to the Purſuit of all Manner of ſenſual Gratifications.

V. 8. *Let thy Garments be always white;*—בכל עת יהיו בגדיך לבנים] *White Clothes* are not only the pleaſanteſt in a warm Country, as was Paleſtine, but alſo the moſt expenſive; as they cannot be worn ſo long as thoſe of other Colours; Luxury is therefore here combined with Coſt.

V. 9.

V. 9. *Live joyfully with the Wife whom thou loveſt all the Days of the Life of thy Vanity, which he hath given thee under the Sun, all the Days of thy Vanity.* ראה חיים עם אשה אשר אהבת כל ימי חיי הבלך אשר נתן לך תחת השמש כל ימי הבלך :] As none of the ancient Verſions acknowledge the laſt Clauſe, it is probable that it is repeated from the former Part by Miſtake. I would therefore omit it, and render --- ENJOY LIFE (i. e. *indulge*) WITH THE WIFE WHOM THOU LOVEST ALL THE DAYS OF THY VAIN LIFE, WHICH IS GIVEN THEE UNDER THE SUN. The Senſualiſt, in order to paſs over no Incentive to ſtimulate the Paſſions, ſeems here to recommend *Polygamy*; for, by recommending *a favourite Wife*, he inſinuates that the Perſon he ſpoke to had *other Wives*, or *Concubines*; a Practice but too much countenanced by Solomon himſelf, and all the opulent in every Part of the Eaſt.

V. 10. *Whatſoever thy Hand findeth to do, do it with thy Might:* כל אשר תמצא ידך לעשות בכחך עשה] That is, "If there be any "other Means of pleaſing the Senſes not before enumerated that thou "canſt think of, fail not to have Recourſe to it:" *for* there is *no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave whither thou goeſt, i. e.* (according to the ſame Syſtem) after this Life the Body moulders into Duſt, and the Soul is annihilated.

V. 11. *I returned, and ſaw* &c.] *Qu.* does it not ſeem that the Author would here be underſtood as giving an Account of a Progreſs he had made in different Parts, and exhibiting the ſeveral ſtriking Characters he had met with in his Tour?

V. 17. *The Words of wiſe* Men are *heard in Quiet, more than the Cry of him that ruleth among fools.* דברי חכמים בנחת נשמעים מזעקת מושל בכסילים :] Rather — THE WORDS OF THE WISE OUGHT TO BE HEARD &c. as Mal. I. 6. *A Son honoureth his Father*, for OUGHT TO HONOUR.

V. 18. —— *but one Sinner deſtroyeth much good.* וחוטא אחד יאבד טובה הרבה :] Rather --- BUT ONE THAT ERRETH in Judgment &c. So חטא ſignifies, Job. V. 24.

CHAP. X.

V. 1. *Dead Flies cauſe the Ointment of the Apothecary to ſend forth a ſtinking Savour:* זבובי מות יבאיש יביע שמן רוקח] Rather ——

DEAD

DEAD FLIES CAUSE A STINKING SAVOUR, and PUTRIFY THE OINTMENT OF THE APOTHECARY; as in the old Verſion. The original Reading was probably יבאישו ויביעו.

*** HERE the Author, having finiſhed his Excurſion in Queſt of the leading Characters, which have always diſgraced human Nature in all luxurious States, throws off the Maſk, appears in his own Perſon, and from hence to the Cloſe of the Book inculcates grave and ſerious Maxims, ſuggeſting proper Antidotes againſt the Poiſon of ſome of the foregoing Tenets.

V. 11. *Surely the Serpent will bite without Enchantment; and a Babbler is no better.* [אם ישך הנחש בלוא לחש — ואין יתרון לבעל הלשון:] There ſeems to be no ſort of Connection between theſe two Clauſes, as they are tranſlated in our Verſion. The Verſe ought to be rendered ---IF THE SERPENT BITE NOTWITHSTANDING THE ENCHANTMENT, SURELY there is NO ADVANTAGE in AN ENCHANTER: for the *Exigentia loci* thus fixes the Senſe of לבעל הלשון; or הלשון, by a Tranſpoſition of Letters, may be a Miſtake for לחשון, as יבחר for יחבר in the laſt Ch. V. 4. The LXX, Aquila, and the Syriac, ſeem to have had this latter Reading in their Texts.

V. 12. — *but the Lips of a fool will ſwallow up himſelf.* [ושפתות כסיל תבלענו:] Rather — WILL DESTROY HIM: thus בלע is rendered in other Places.

V. 15. *The Labour of the fooliſh wearieth every one of them:* [עמל הכסילים תיגענו] Rather — WEARIETH HIM; as in the old Verſion. — *becauſe he knoweth not how to go to the City.* [אשר לא ידע ללכת אל עיר:] Rather — WHO KNOWETH NOT (or cannot prevail upon himſelf to take the Trouble to learn) HOW &c. The Phraſe, *how to go to the City*, ſeems to be proverbial, and to denote *a Thing eaſy and obvious*.

V. 16. — *and thy Princes eat in the Morning.* [ושריך בבקר יאכלו:] Rather — FEAST &c. for the next Verſe ſhews that this is the Senſe; and that thoſe Feaſts were attended with Exceſs both in eating and drinking.

V. 20. — *for a Bird of the Air ſhall carry the Voice* [כי עוף השמים יוליך את הקול] The repreſenting Fame as endowed with Wings is a fine poetical Image. So Virgil, *Æn.* IV. v. 175.

—— *mox ſeſe attollit in auras* &c.

CHAP.

CHAP. XI.

V. 1. *Caſt thy Bread upon the Waters:* — שלח לחמך על פני המים] Some Critics underſtand this enigmatical Expreſſion as a Direction to ſow one's Seed in a moiſt Soil: but if that be good Huſbandry, it is not however ſuitable to the Context. The old Verſion ſeems to give the true Meaning, *viz.* "Be liberal to the poor; and though it ſeem "to thee as a Thing ventured on the Sea, yet it ſhall bring thee Profit."

V. 3. *If the Clouds be full of Rain, they empty* themſelves *upon the Earth:* — אם ימלאו העבים — נשם על הארץ יריקו] Rather — IF THE CLOUDS BE FULL, THEY POUR DOWN THE RAIN UPON THE EARTH. This ſeems to intimate, "that the rich ought to diſ-"tribute out of their Abundance to the poor." In the ſame Senſe the next Sentence ought, I think, to be underſtood, viz. *where the Tree falleth, there it ſhall be*, i. e. "where a Favour has been conferred, "there it remains, or is not ſoon forgotten."

V. 4. *He that obſerveth the Wind ſhall not ſow &c.* שמר רוח לא יזרע — וגו"] This I apprehend is not to be confined to the mere Letter, but to be underſtood as a general Caution againſt Procraſtination.

V. 8. *But if a Man live many Years*, and *rejoice in them all:* כי אם שנים הרבה יחיה האדם בכלם ישמח] This Verſe, like the next, ought, I think, to be conſtrued as an Irony — BUT IF A MAN LIVE MANY YEARS, LET HIM REJOICE IN THEM ALL.

—— *yet let him remember the Days of Darkneſs; for they ſhall be many. All that cometh is Vanity.* ויזכר את ימי החשך כי הרבה יהיו כל שבא הבל:] Rather, I think — BUT LET HIM REMEMBER THE DAYS OF DARKNESS, THAT THEY ARE MANY, and that ALL THAT COMETH IS VANITY.

V. 9. —— *and let thy Heart cheer thee in the Days of thy Youth.*] Theſe Words בימי בחורותיך ought, I think, to be here rendered — IN THY CHOICEST DAYS, particularly as thoſe Words, *in thy Youth*, immediately precede.

CHAP. XII.

V. 1. — *while the evil Days come not* — עד אשר לא יבאו ימי הרעה] Rather --- BEFORE THE EVIL DAYS COME; for that is the Force of theſe three Particles thus united.

V. 4.

V. 4. — *and he ſhall riſe up at the Voice of the Bird* — ויקום לקול הצפור] As there is no Antecedent to the Relative in the Text; it would, I think, be beſt either to ſupply — AND a Man WILL RISE UP; or conſtrue the Verb impersonally, *viz.* AND ONE RISETH UP AT THE SINGING OF THE BIRD.

— *and all the Daughters of Muſick* — כל בנות השיר] Or — THE WOMEN SINGERS.

V. 5. —— *and the Almond Tree ſhall flouriſh:* וינאץ השקד] All Critics agree that this Paſſage relates to the Infirmities of old Age: but how the Phraſe —*the Almond Tree ſhall flouriſh* — can poſſibly imply that "their Heads ſhall be as white as the Bloſſoms of an Almond "Tree," as it is explained in the Margin of our old Verſion, I cannot conceive. No Language I believe can juſtify ſuch a Figure: neither is it true that the Bloſſoms of an Almond Tree are white. I would therefore render theſe Words --- AND HE THAT IS WAKEFUL SHALL BE CONTEMNED; for it is well known that old People ſleep little; and that, on account of their Infirmities, they are too often the Sport of the inconſiderate.

—— *and the Graſhopper ſhall be a Burden,* ויסתבל החגב] This Expreſſion is as unintelligible as the preceding one. Jerom had long ſince affirmed that חגב ſignified *the Ankle* as well as *a Locuſt*; and it is evident that this Word in Arabic is uſed for *the Thigh:* wherefore I would thus tranſlate the Text, with the Chaldee —— AND THE ANKLE SHALL BE A BURDEN TO ITSELF; or unable to ſupport the Burden of the Body.

V. 6. *Or ever the Silver Cord be looſed;* — עד אשר לא ירחק חבל הכסף] By this Figure muſt, I think, be meant *the Spinal Marrow.*

—— *or the golden Bowl be broken:* — ותרץ גלת הזהב] That is, I imagine, "Before the Head is reduced to a mere empty Scull," not unlike then in Colour to Gold, or in Form to a Bowl.

— *or the Pitcher be broken at the Fountain:* — ותשבר כד על המבוע] Perhaps — "Before the Circulation of the Blood be ſtopped at the "Heart."

—— *or the Wheel broken at the Ciſtern.* ונרץ הגלגל אל הבור:] Poſſibly — "Before the general Diſſolution of the whole Maſs, Solids "and Fluids."

V. 7. —— *and the Spirit ſhall return unto God who gave it.* והרוח תשוב אל האלהים אשר נתנה:] Here the Author takes Care that no

one might be miſled by what had been aſſerted by thoſe who ſuppoſed the Soul became extinct on it's Separation from the Body.

V. 10. — *and* that which was *written* was *upright*, even *the Words of Truth.* וכתוב ישר דברי אמת :] I read with the Syriac and Vulgate וכתב, and conſtrue ישר adverbially, or ſupply the Prepoſition ב, thus --- AND HE WROTE PROPERLY THE WORDS OF TRUTH.

V. 11. *The Words of the wiſe* are *as Goads, and as Nails faſtened* by *the Maſters of Aſſemblies*, which *are given from one Shepherd.* דברי חכמים כדרבנות ונטועים בעלי אספות נתנו מרעה אחד :] Rather --- THE WORDS OF THE WISE are AS GOADS, OR AS NAILS that are FASTENED: THE COLLECTORS of them WERE APPOINTED BY ONE SHEPHERD. By Shepherd in this Place our Tranſlators underſtood *God* to be meant. He is indeed called *the Shepherd of Iſrael:* but by this Expreſſion Solomon ſeems to point out himſelf; for this Title is more than once given to Kings, Iſa. XLIV. 28. Ezek. XXXIV. 23. and we know of no other King before him, who collected Proverbs.

CRITICAL REMARKS
ON THE CANTICLES,
OR
THE SONG OF SOLOMON.

CHAPTER I.

VERSE 3. *Becauſe of the Savour of thy good Ointments, thy Name* is as *Ointment poured forth:* לריח שמניך טובים — שמן תורק שמך] Rather --- THY NAME IS AN OINTMENT POURED FORTH, LIKE THE SAVOUR OF THY GOOD OINTMENTS. Thus ל is uſed, Joſh. VII. 5. 1 Sam. XXV. 37. &c.

V. 4. *Draw me, we will run after thee:* משכני אחריך נרוצה] All the ancient Verſions ſeem to have had theſe Words in their Text, *viz.* בריח שמניך; for they all add here—*on account of thine Ointments.*

V. 9. *I have compared thee, O my Love, to a Company of Horſes in Pharaoh's Chariots.* לססתי ברכבי פרעה דמיתיך רעיתי:] The Word לססתי occurs nowhere in SS. in this Form. The ancient Verſions conſider it as the ſingular or plural Feminine with the Affix: but I think it may not improperly be conſtrued *as ſpecial* with our Verſion, and of the Maſculine Gender, as if it were written fully, לסוסותים. The Compariſon of a beautiful Woman to a Set of Horſes harneſſed in a Chariot may perhaps appear uncouth to the refined Manners of this Age. But let it be remembered that the Greek and Latin Poets frequently compare the ſame Object to *an Heifer*, a Creature far inferior

rior in reſpect to the Comelineſs and Elegance of it's Form: thus Lycophron calls Hellen, Αλεξ. V. 102. (See Potter's Notes.)

Και τὴν ανυμφον ΠΟΡΤΙΝ ——

So V. 857. Εν οισι ΠΟΡΤΙΣ ορχατον τἀξει θεα.

Ovid alſo diſtinguiſhes her by this Appellation, *Epiſt. ad Parid.*

Graja JUVENCA *venit, quæ te, patriamque, domumque*
Perdat: Io prohibe; Graja JUVENCA *venit.*

Nor let it be thought that this Name was given only to *Women of bad Fame*; and that for this Reaſon Io was ſuppoſed by the Poets to be metamorphoſed into *a Cow*. For Sophocles deſcribes ευωπις αβρα, *a beautiful, delicate* Virgin,

—— ως ΠΟΡΤΙΣ ερημα· *Trach.* V. 532, 539.

And Euripides calls Polyxena ΜΟΣΧΟΣ, Hecuba, V. 526.

Σκιρτημα ΜΟΣΧΟΥ στης καθεξοντες χεροιν.

So Pindar, *Pyth.* Od. IV. v. 253.

Μια ΒΟΥΣ Κρηθει τε ματηρ.

And Horace in like Manner calls a young Woman JUVENCA, *Lib.* II. *Od.* V. and in another Place compares her to A MARE, *Lib.* III. *Od.* II.

Quæ, velut latis EQUA *trima campis,*
Ludit exultim, metuitque tangi,
Nuptiarum expers, et adhuc protervo
Cruda marito.

V. 10. *Thy Cheeks are comely with Rows* of Jewels, *thy Neck with Chains* of Gold. נאוו לחייך בתורים צוארך בחרוזים :] Rather, I think --- THY CHEEKS ARE COMELY WITH ORNAMENTS, THY NECK WITH NECKLACES.

CHAP. II.

V. 7. —*that ye ſtir not up, nor awake* my *Love,* אם תעירו ואם תעוררו את האהבה] האהבה being here emphatical wants not the Pronoun: I would therefore render --- NOR AWAKE THAT BELOVED ONE.

V. 8. *The Voice of my beloved!* קול דודי] This Place would be more intelligible, were we to ſupply, as in the old Verſion —— "It is "*the Voice.*"

V. 11.

V. 11. *For lo, the Winter is paſt, the Rain is over,* and *gone.* כי הנה הסתו עבר — הגשם חלף הלך לו:] The Aſyndeton, as it is in the Text, would I think be more poetical — THE RAIN IS OVER, IT IS GONE. So Ch. V. 6.

V. 17. *Until the Day break, and the Shadows flee away:* —— שיפוח היום ונסו הצללים] Rather — UNTIL THE DAY BE SPENT &c. literally, *be out of Breath:* that this is the Senſe is very clear from the next Clauſe, for in the Abſence of the Sun there is no Shadow; and, as this Hemiſtic ought to make Part of the foregoing Verſe, it is farther evident, that it is in *the Day* Time, not in the Night, that *the beloved* there mentioned *feedeth among the Lillies.* The ſame holds in reſpect to Ch. IV. 5, 6.

— *turn my beloved, and be thou like a Roe,* — סב דמה לך דודי לצבי] That is, Come to me with the Swiftneſs of a Roe from thy lurking Places; V. 14.

CHAP. III.

V. 4. It was *but a little that I paſſed from them, but I found him &c.* כמעט שעברתי מהם —— עד שמצאתי וגו"] The old Verſion ſeems preferable here --- WHEN I HAD PASSED A LITTLE FROM THEM, THEN I FOUND HIM &c.

V. 10. — *the Midſt thereof being paved with Love;* תוכו רצוף האבה] Rather — BEING WARMED WITH LOVE: for רצף ſignifies *to heat* or *bake with Coals,* 1 Kings XIX. 6. and *a live Coal,* Iſa. VI. 6.

CHAP. IV.

V. 3. —— *thy Temples* are *like a Piece of Pomegranate within thy Locks.* כפלח הרמון רקתך מבעד לצמתך:] Rather — THY CHEEKS are LIKE A PIECE OF POMEGRANATE ABOUT THY LOCKS. The Word רקה occurs nowhere elſe, except Judg. IV. 21, 22, 26. in which Places it ſignifies that Part of *the Temple that borders upon the Cheek:* but here it can, I imagine, ſignify nothing beſides *the Cheek:* for it cannot be pretended that *red Temples* are a Beauty. The Cheeks are compared to *a Piece* of this Fruit, becauſe the Pomegranate, when whole, is of a dull Colour; but, when cut up, of a lively beautiful Vermilion. *Modeſty* and *Ingenuouſneſs* are called by this Name in Arabic, *viz.* رقة.

V. 9.

V. 9. — *thou haſt raviſhed my Heart with one of thine Eyes,* לבבתני באחד מעיניך] The Maſſora reads באחת; which Reading ſeems preferable, and ought to be rendered either AT ONCE, as Prov. XXVIII. 18. or ALTOGETHER, as Jer. X. 8. thus — THOU HAST RAVISHED MY HEART AT ONCE (or, ALTOGETHER) WITH THINE EYES.

V. 15. *A Fountain of Gardens, a Well of living Waters, and Streams from Lebanon.*] In our preſent Verſion this Verſe is unconnected with the Context, and hard to be underſtood. In the old Verſion it is all expreſſed by the Vocative Caſe: but I think it would be better to ſupply, *Thou art &c.*

CHAP. V.

V. 5. *I roſe up to open to my beloved, and my Hands dropped* with *Myrrh, and my Fingers* with *ſweet-ſmelling Myrrh, upon the Handles of the Lock.* — קמתי אני לפתח לדודי — וידי נטפו מור ואצבעתי מור : עבר כפות המנעול] This ſeems to allude to a Cuſtom, which prevailed in ancient Times, of adorning the Door of a new married Couple with Garlands, and of perfuming it with odoriferous Eſſences. Thus Lucretius, *Lib.* IV. v. 1120.

At lachrymans excluſus amator limina ſæpe
Floribus et ſertis operit, poſteſque ſuperbos
Ungit amaracino, et foribus miſer oſcula figit.

V. 11. *His Head* is as *the moſt fine Gold, his Locks* are *buſhy,* and *black as a Raven.* ראשו כתם פז — קוצותיו תלתלים שחורות כערב :] Though the Ancients prized *the golden* or *flaxen Locks,* (which they called ξυση, whence ξυσοκομος) this cannot be the Senſe here, as they are ſaid to be *black.* This doubtleſs alludes to the Cuſtom that prevailed among them of uſing a Powder of that Colour, or Ornaments of Gold in their Locks; which Philoſtratus calls ηλιωσει κομη; and Eunapius uſes almoſt the ſame Words as Solomon, *viz.* Αι κομαι μελαντεραι τε και ηλιωσαι κατεχωντο. So likewiſe Anacreon, where he gives the Painter Directions how to paint his Miſtreſs, ſays,

Διπταρας κομας ποιησον,
Τα μεν ενδοθεν μελαινας,
Τα δ' εξ ακρου ηλιωσας.

And ſoon after,

Γραφε μοι τριχας το πρωτον
Απαλας τε και μελαινας. *Epig.* XXVIII.

V. 12.

V. 12. *His Eyes* are *as* the Eyes *of Doves by the Rivers of Waters, waſhed with Milk,* and *fitly ſet.* עיניו כיונים על אפיקי מים — רחצות בחלב ישבות על מלאת :] Rather — His Eyes are as the Eyes of Doves, which are NEAR STREAMS OF WATER, ARE WASHED WITH MILK, and DWELL IN PLENTY. Our Tranſlators make the whole Verſe to have reference to the Eyes: but ſurely this is a Miſtake. The Compariſon ceaſes after the Mention of the Dove's Eyes, which are beautiful; the other three Clauſes relate only to that Bird, whoſe Eyes may be ſuppoſed to ſparkle more than uſual, when ſhe is near the Water, either to drink or waſh herſelf. The Expreſſion, *waſhed with Milk*, implies *a white Dove*; perhaps the more prized on that account; and the Words, *dwelling in Plenty*, are added to denote her *Plumpneſs*, which contributes to her Beauty.

V. 13. *His Cheeks* are *as a Bed of Spices*, as *ſweet Flowers: his Lips* like *Lillies, dropping ſweet-ſmelling Myrrh.* — לחיו כערוגת הבשם מגדלות מרקחים שפתותיו — שושנים נטפות מור עבר :] Thus I think ought the Hemiſtics to be divided, and rendered — His Cheeks are AS BEDS OF SPICES; HIS LIPS as PERFUMED WREATHS, as LILLIES DROPPING SWEET-SMELLING MYRRH.

CHAP. VI.

V. 4. *Thou* art *beautiful, O my Love, as Tirzah, comely as Jeruſalem, terrible as* an Army *with Banners.* יפה את רעיתי כתרצה — נאוה כירושלם אימה כנדגלות :] The latter Clauſe both here and V. 10. does not ſeem to be of a Piece with the reſt of the Verſe, in either Place. The Deſign in both Places is to give an Idea of a beautiful and amiable Woman: but the Quality of *terrible*, and the Compariſon *to an Army with Banners*, can only ſuit a Bellona or an Amazon. I would therefore render it --- MAJESTIC (*creating Awe*) AS STANDARDS. She is compared to Tirzah, a Town in the Tribe of Ephraim, the Capital not only of that Diſtrict, but of all the circumjacent Country before Samaria was built. It is ſuppoſed to have had that Name from it's Pleaſantneſs.

V. 13. *Return, return, O Shulamite* —— שובי שובי השולמית] *Qu.* is not this Proper Name formed from that of *Solomon* with the feminine Termination, as אישה *a Woman* from איש *a Man*; and might it not be rendered --- THOU WIFE OF SOLOMON?

CHAP.

CHAP. VII.

V. 5. — *and the Hair of thine Head like Purple,* —— ודלת ראשך כארגמן] This Word occurs only in this Place; and has no Connection with any known Root in Hebrew. I wonder therefore our Tranſlators would give it the Signification of *Hair*, as no Hairs are ever of that Colour, or can with Propriety be compared to it. This Word muſt mean ſomething which is *about the Head*: and why ſhould it not as well ſignify A FILLET, or BANDAGE? Now דליל in Chaldee is *Filum tenue, Filamentum, Peniculamentum.* Inſtead of the נ in כארגמן I would read ב, and render — AND THE BANDAGE OF THINE HEAD IS OF PURPLE: which Colour anciently was appropriated to Princes and Magiſtrates.

—— *the King* is *held in the Galleries.* ; מלך אסור ברהטים] In the old Verſion theſe Words are thus rendered — *the King is tied in the Rafters* or *Galleries*, meaning "that he delighteth to come near thee, "and to be in thy Company." But this Senſe (ſuch as it is) is quite unconnected with the Context. I would therefore borrow a Signification of רהט from the Arabic, and render — THE KING IS CAPTIVATED BY THINE ATTIRE; for رهط, is a ſort of Apron tied round the Waiſt. An anonymous ancient Greek Interpreter reads here —— και η διακοσμησις σε ως πορφυρα βασιλεως δεδεδεμενη ειλημασι — *and thy Dreſs is like the Purple of a King tied about with Bandages.* See Montfaucon's Hexapla.

V. 8. — *and the Smell of thy Noſe like Apples* : וריח אפך כתפוחים :] Rather, I think — LIKE ORANGES, or PEACHES; for تفاح ſignifies either of theſe Fruits, which have a fragrant Smell; whereas in general *Apples* have ſcarcely any Smell, except after they have been kept ſome time, and then it is far from being agreeable.

V. 9. — *cauſing the Lips of thoſe that are aſleep to ſpeak.* דובב שפתי ישנים :] All the ancient Verſions ſeem to have read here ושנים: and as דובב occurs nowhere elſe, the Arabic may help us to determine it's Signification; which is *To move gently, to creep, to flow ſoftly.* And as the Subject of the Paſſage relates to Wine going down the Throat aright, nothing can be more pertinent in this Place than the Arabic Senſe, or than the Lection adopted by all the Verſions. I would therefore render the Text thus --- MOVING GENTLY THROUGH THE LIPS

LIPS AND TEETH. This all know is commonly the Caſe of good Wines. The only Ground on which the Verb דבב has the Senſe of *ſpeaking* given to it is, that דברה ſignifies *a Rumour*.

CHAP. VIII.

V. 2. *I would lead thee*, and *bring thee into my Mother's Houſe*, who *would inſtruct me:* — אנהגך אביאך אל בית אמי תלמדני] The LXX, Syriac, Arabic, and Ethiopic Verſions ſeem to have read (inſtead of the laſt Word, תלמדני) ואל חדר ילדני; for they all render — *I would lead thee, and bring thee into my Mother's Houſe*, AND INTO THE CHAMBER OF HER WHO BORE ME.

V. 5. *Who* is *this that cometh up from the Wilderneſs, leaning upon her beloved?*] This Interrogation, inſtead of being contained in a Parentheſis, ought to make a diſtinct Verſe; as it is neither put in the Mouth of the Bridegroom, nor the Bride. The Speakers are probably the Virgins who attended upon this Occaſion.

— *I raiſed thee up under the Apple Tree: there thy Mother brought thee forth*; — שמה חבלתך אמך — תחת התפוח עוררתיך] The Bridegroom having ſuggeſted to the Bride that he once awaked her from her Sleep under a Tree, ſeems to take Occaſion to remind her, that under that very Tree her Mother had been ſeized with the Pangs of Childbirth: a Circumſtance which cannot be introduced with Propriety but in ſuch a Poem as a Paſtoral. So Virgil, *Ecl.* VIII. v. 37.

Sepibus in noſtris parvam te roſcida mala
(Dux ego veſter eram) vidi cum Matre legentem &c.
Ut vidi, ut perii, ut me malus abſtulit error!

Which is an Imitation of Theocritus, ΕΙΔΥΛ. β. 82.

Χως ιδον, ως εμανην, ως μοι φρενας ιαφθη
Δειλαιας ——

Martial alſo takes Notice of a ſimilar Circumſtance, *Lib.* VI. *Epig.* LXIV.

——— *Dum prandia portat aranti,*
Hirſuta peperit rubicunda ſub ilice conjux.

V. 6. — which hath *a moſt vehement Flame.* שלהבתיה:] This Word is ſuppoſed to be compounded of the relative Particle ש, להב *a Flame*, and יה *God:* but I think that להבתי is only the plural Termi-

nation with the feminine Affix; and I would render it ——— WHICH INFLAME HER.

V. 9. *If ſhe be a Wall, we will build upon her a Palace of Silver:* אם חומה היא נבנה עליה טירת כסף] By this ſtrong oriental Phraſe I apprehend no more is meant, than ſimply to ſay, that, if ſhe be fit to be married, we ought to ſeek out a ſuitable Huſband for her.

UPON THE WHOLE, this Poem ſeems to be of a mixt Nature between the Dramatic and the Paſtoral. The Unities of Time, Place, and Characters are not ſo ſtrictly obſerved as in later Compoſitions of either Kind. There are Traces of ſeven different Days; during which Interval the Marriage Feſtival laſted among the Jews: ſee Gen. XXIX. 27. Judg. XIV. 12. The Scene ſometimes repreſents the Country, ſometimes the City, &c. And Solomon appears at Times in his own real Character, preſently after in that of a Shepherd, then reaſſumes his own again. The *Dramatis Perſonæ*, beſides the Bridegroom and Bride, are the Watchmen, or ſuch Perſons as are occaſionally met with on the Road, and a Chorus of Maidens, Attendants on the Bride. The Language is ſometimes lofty and ſpirited; ſometimes only ſuitable to Shepherds. Many of the Words, occurring in no other Place, cannot have their preciſe Senſe eaſily aſcertained: neither can we always ſee the Juſtneſs of all the Compariſons; which probably proceeds from our Ignorance, not only of the Terms, but of the Manners, and other Circumſtances.

THIS Poem is generally conſidered as an *Epithalamium* compoſed by Solomon on his Marriage with the Daughter of Pharaoh, the King of Egypt. And this appears to me to be the only Point of View in which it ought to be conſidered. In reſpect to the myſtical Senſe which it is ſuppoſed to contain, I muſt frankly acknowledge, that I cannot perceive the leaſt Foundation for it. This Notion I ſuppoſe was originally derived from the *Targum*, and adopted ſoon after by ſome of the Fathers, who, with more Piety than Judgment, thought that, as St. Paul compares the Union of Chriſt with his Church to a Marriage, this Poem ought alſo to be interpreted with reference to the ſame Subject. But how is it conſiſtent with this Idea, that neither the Name of God, nor of Chriſt, ever occurs in it? that there is not one religious or moral Sentiment to be found? that it is not once either quoted, or moſt diſtantly alluded to, in any Part of the Sacred Writings? on which account perhaps it is not directed to be read in our Churches.

We

We find alſo, that thoſe who attempt to trace the Allegory in every Part are ſoon loſt in an inextricable Labyrinth.

But I ſeem already to hear it objected, that it is great Preſumption to venture to diſſent from an Opinion, which has been eſtabliſhed for near twenty Centuries, and has been abetted by great, good, and learned Men during all that long Interval; and that this novel Opinion may tend to weaken the Foundation of the Church of Chriſt. To this I reply, that mere Length of Time is but a ſandy Foundation for the Baſis of Truth to reſt upon; that all it can in Reaſon pretend to is, to teach us Caution before we quit eſtabliſhed Opinions: but ſurely it ought not to preclude us from making due Inquiries, and uſing our rational Powers; or, upon due Conviction of former Errors, from publicly detecting them. In regard to any ſuppoſed Inconvenience accruing to the Chriſtian Religion, I really ſee none. On the contrary, as it is ſo well eſtabliſhed *on the ſure Word of Prophecy*, which *Thrones, Principalities, and Powers*, cannot prevail againſt, it appears to me more for the Intereſt of that Religion to quit an untenable Poſt, than to expoſe it to the Aſſault of Enemies, who muſt inevitably ſoon become Maſters of it.

ADVERTISEMENT.

THE Author first intended to have ſubjoined to the preceding Sheets his Remarks *on the Prophets*: but, being indiſpenſably obliged to be abſent from the Univerſity for ſome Time, finds himſelf under a Neceſſity of poſtponing the Publication to another Opportunity.

ERRATA.

Pag. 8. *L.* 9. *for* ואסלדרז *read* ואסלדרז. *P.* 113. *laſt Line, read* elliptical. *P.* 116. *L.* 29. *read* reſt. *P.* 138. *L.* 15. *Dele,* whereas it ſignifies nowhere, O moſt High. *P.* 226. *L.* 29. *for* Period, *r.* Comma.